THE CHURCHMAN.

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POETRY.

For the Churchman.

"NOT WHEN CLOUDS HAVE GATHERED."

Not when clouds have gathered
Round thine earthly way;
Not when tears are streaming,
And when hopes decay;
Not when friends forsake thee—
Loved ones of thy youth;
When thy lips are pressing,
Life's sad cup of ruth;
When o'er joys departed
Thou art left to sigh:
Oh! not then in anguish
Lift to heaven thine eye!

When thy cheek grows paler,
And its rose is gone;
When thine eye its brightness,
When thy voice its tone,
When thy warm heart loseth
All that swells it now;
And when old age leaveth
Shadows on thy brow;
When thine hand is powerless,
And thou sink'st to die;
Oh! not then in anguish
Lift to heaven thine eye!

But while bright days linger,
Ere thy hopes decay;
Ere the rose-leaves wither,
Scattered round thy way;
Yet while friends are near thee,
Ere thy cheek be traced;
Ere life's joys forsake thee,
One by one effaced;
While yet all is brightness,
And no cloud is nigh;
In thine hour of gladness,
Lift to heaven thine eye!

Then when clouds shall gather
Round thine earthly way;
Then when tears are streaming,
And when hopes decay;
Then when friends forsake thee—
Loved ones of thy youth;
When thy lips are pressing
Life's sad cup of ruth;
When thine hand is powerless,
And thou sink'st to die:—
Thou'lt not then in anguish
Lift to heav'n thine eye! G. H. H.

St. Paul's College, June, 1843.

For the Churchman.

"DISCE MORI."

"Disce mori,"—learn to die!
Hear the voice of GOD on high!
—Breathing ever, day and night,
From the [illegible] realms of light,—
"Repent [illegible] from sin be free;
To thy dear Son thy refuge, flee:
Safe in His Church thou may'st abide,
When sweeps o'er earth the fiery tide."

"Disce mori,"—learn to die!
Hear the voice each moment cry,
From the lips of dying men!
"Life we shall not taste again—
Mortal! still on Time's dark wave—
Mortal! treading o'er thy grave,
Repent and live! from sin be free!
Ere the Judge shall call for thee.

"Disce mori,"—learn to die!
Voices of the lost do cry;
—Rising from the starless deep,
Where the dying spirits weep:—
"All our hopes are lost in night;
Joy forever takes her flight;
Rising fast the waves of wo,
Sorrow's everlasting flow.

"Disce mori,"—learn to die!
Every leaping pulse doth cry;
—As it shakes our fragile dwelling,
Fearful secrets hourly telling;—
"Hear my warning! Time shall be
Soon all counted out to thee;
Short thy race, and well nigh run!
Canst thou wish thy journey done?" G.

A SKETCH.

An Irish traveller, professing to write letters from Oxford, gives the following as a personal sketch from the life. Our readers will easily appreciate its merits:—

"I suppose every one fashions to himself some ideal portrait of a person of whom he has heard, and is likely to see; and in nine cases out of ten there is no resemblance whatever to the original. I had been thus drawing 'fancy's sketch' of Mr. Newman, and for once was tolerably correct: the moment I saw him, though mixed up with other magnates of the University, I instantly said to myself, 'That is Newman'—and it was; a spare, ascetic-looking person, with deep thought looking out from eyes protected by spectacles, and firmness written on the line of the thin closed lips: and the abstraction of manner attendant on constant converse with the ages that are past, were just what I anticipated, and what I saw. There were many fine intellectual countenances in the rows of Doctors and other chief men ranged at the University service in St. Mary's; but I think, any observer must at once have singled out Mr. Newman from among them, and said, 'That is a remarkable man.' The poet speaks of 'a voice low and sweetly-toned, an admirable thing in woman.' Mr. Newman possesses it in more perfection than is perhaps pleasant in a man. I attended all the services of one Sabbath at St. Mary's; and though there was occasionally a kind of recitative in Mr. Newman's praying not very agreeable, yet in some passages of his reading and preaching he used his voice with a thrilling effect which I never heard surpassed. One of the lessons for the 'service of the day,' Isaiah, chap. lxiv., was peculiarly suited throughout to call all the tones of his 'very pleasant voice' into full play; these two last verses especially:

'Our holy and our beautiful house, where our fathers praised thee, is burned up with fire, and all our pleasant things are laid waste.'

'Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?'

were delivered by Mr. Newman with a plaintive effect I shall never forget: nor was it an effect derived from any the slightest attempt at what is called 'finished reading,' but evidently from the reader being himself deeply engrossed in the touching passage he was delivering. Knowing what I do of Mr. Newman's opinions, I think it probable that he, and at least one of his hearers, applied the lament of the prophet to a very different kind of desolation: but, whatever might be the application, the reading of the passage was pathetic and beautiful beyond expression."—*Oxford University Herald.*

RETROSPECTION.

When the veil of death has been drawn between us and the objects of our regard, how quicksighted do we become to their merits, and how bitterly do we then remember words or looks of unkindness which may have escaped us in our intercourse with them! How careful should such thoughts render us in the fulfilment of those offices of affection which it may yet be in our power to perform! for who can tell how soon the moment may arrive when repentance cannot be followed by reparation?—*Ib.*

ANCIENT FONT RESTORED.

A correspondent of the *Times* gives the following account of the restoration of a beautiful relic of Ecclesiastical Antiquity in Harrow Church:—

"Much of the credit of the present vicar and churchwardens of Harrow-on-the-Hill, an ancient font, supposed to be coeval with the foundation of the Church, viz., the Norman Conquest, has lately been restored to its proper situation, from which it was removed in 1800, and replaced by a smaller one with a white marble basin. Had it not been for the interposition of a lady who at that time occupied the vicarage-house, and who obtained permission to have it placed in her garden, this sacred relic of our forefathers would most probably ere now have been utterly destroyed. It is composed of a dark marble, and as it has now been polished, perfectly restored, and mounted on stone steps, it presents a splendid specimen of ancient art such as few churches can boast."

Oxford University Herald.

NATIONAL AND ECCLESIASTICAL ARCHITECTURE.

Royal Exhibition.—One of the most agreeable features in the exhibition of the present year, is the decided improvement which is perceptible in the designs for churches and places of public worship. It is evident that correct ideas of ecclesiastical architecture are beginning to be developed. We believe that the efforts of the Cambridge Camden and Oxford Architectural Societies have principally contributed towards bringing about this wholesome reform. The characteristics of the ecclesiastical proprieties have been preserved. We perceive in all the designs, that the roofs are timber, open, and high-pitched; that the chancels are deep, and form, as they ought to do, the most important and striking feature in the church; that the reading desk and pulpits are invariably placed clear to the chancel arch; that pews are scouted, and low open seats substituted for them; that stained glass and tesselated pavements are regarded as indispensably necessary ornaments; that the font is considered as a most important part of the church furniture, and is placed in its proper position at the west end of the church. In fine, church designs in 1843 present a very different appearance to any which have hitherto been exhibited. The most beautiful design is that which has been accepted for the new cathedral church at St. John's, Newfoundland, by J. M. Derick, Esq., of Oxford, No. 1263. It is one of the most simple, grand, and majestic edifices which we have seen for years ornament the walls of the academy.—*British Queen.*

From the London Times.

The following letter, which we copy from the *Albion* of Monday last, is particularly well-timed, and may lead Wesleyans who desire to be guided by the opinions and example of their venerated founder to see more clearly what is their line of duty at the present juncture:

To the Editor of the Albion.

SIR,—Several articles have appeared in recent numbers of Liberal papers, one of which is *The Albion*, having a tendency, and professedly, having a design, to urge on the Wesleyans in opposition to the Established Church. The name of Wesley and extracts from his writings have been given to show the consistency of the body with the principles of their founder. Now, sir, I am one of those who think that the Wesleyans cannot, consistently with the principles of the Rev. John Wesley, join themselves in active opposition to the Established Church, and this opinion I ground on the following extracts from his writings.

It has been urged, that Mr. Wesley changed his opinions on Church Establishments and Episcopacy through reading a book on that subject published by Lord King. For this reason, I shall state the length of time that elapsed after reading Lord King's work and the date at which Wesley wrote, at least in those extracts with which the work has any connection.

Extract of a letter to Mr. Church, dated June, 1746:

"I dare not renounce connection with the Church of England. As a minister, I teach her doctrines, I use her offices, I conform to her rubrics, I suffer reproach for my attachment to her; as a private member, I hear her doctrines, I join in her offices, in prayer, in hearing, and communicating."—Works, 1812, vol. xvi.

Letter to the Bishop of London, June 11, 1747:

"We earnestly exhort all who attend our preaching to attend the offices of the Church, and they do pay a more regular attendance than ever they did before. All who hear us attend the services of the Church, at least as much as they did before, and for this very thing are we represented as bigots to the Church, by those o most other denominations."—Works, 1812, vol. xii. p. 414–420.

Journal, 1756:

"At eleven I went to Church, to the surprise of many, and heard a lively, useful sermon. After dinner, one of our brethren asked, 'If I was ready to go to the meeting?' I told him, 'I never go to a meeting.' He seemed as much astonished as the old Scot at Newcastle, who left us 'because we were merely Church of England men.' We are so."

"August 28.—My brother and I closed the Conference by a solemn declaration of our purpose, never to separate from the Church, and all our brethren concurred therein."

This declaration was made two years after reading Lord King's account of the Primitive Church.

Of the last Conference he ever attended in England, he says, Journal, July 28:

"The Conference began, about a hundred preachers were present, and never was our Master more eminently present with us. The case of separation from the Church was largely considered, and *we were all unanimous against it.*"

In a letter to the *Dublin Chronicle*, June 10, 1789:

"Unless I see more reason for it than I ever yet did, I will not leave the Church of England as by law established, while the breath of God is within my nostrils."

Whether Mr. Wesley ever swerved from this resolution will be seen from *Coke and Moore's Life of Wesley:*

"The last prayer he was heard to mutter was, 'Bless the Church and King, and grant us truth and peace, through Jesus Christ our Lord, for ever and ever.'

"I never had any design of separating from the Church, I have no such design now. I do not believe the Methodists, in general, design it, when I am no more seen. I do, and will do, all that is in my power to prevent such an event. Nevertheless, in spite of all that I can do, many of them will separate from it, (although I am apt to think not one half, perhaps not a third of them,) they will be so *bold* and *injudicious* as to form a separate party. In flat opposition to these, I declare, once more, that I live and die a member of the Church of England, and that none who regard my judgment or advice will ever separate from it. JOHN WESLEY.

London, December 11, 1789."

—Works, 1812, vol. 15, p. 24.

This was written not quite fifteen months before Wesley died. Lastly, Journal, August 4, 1766:

"I see clearer and clearer none will keep to us unless they keep to the Church. Whoever separates from the Church will separate from the Methodists."

It is worthy of notice, that this was wrote above twenty years after reading Lord King's book. I furnish the foregoing selections from Wesley's writings to show that opposition to the Established Church is not consistent with the principles and practices of the Rev. John Wesley. I doubt not but you will give them insertion. They are given in the best spirit, and the writer hopes they will be received in the same.

Your obedient servant,

CONSISTENT.

Leigh, April 29, 1843.

From "The Church."

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Wednesday, the 7th of June, was the day fixed for the holding of the Annual General Meeting of the Church Society of the Diocese of Toronto. At 11 o'clock divine service was performed in the Cathedral, and the Rev. A. F. Atkinson, rector of St. Catharine's, preached an impressive and very excellent sermon, in which he showed, from the past history of the Church, that her seasons of darkness and inactivity had been invariably succeeded by days of light and ardent zeal. Allusion was distinctly made to the Canadian Church; and the whole discourse,—strongly imbued with the hopeful and earnest feelings of the amiable preacher,—was calculated to awaken the members of our communion to a sense of their blessings and responsibilities, and of the necessity of individual holiness.

At 2 o'clock, the Lord Bishop of Toronto, accompanied by his clergy, proceeded from the Cathedral to the City Hall. Among the reverend gentlemen present we observed, Doctors McCaul, Beaven, Phillips, and A. N. Bethune, and Messrs. G. Mortimer, C. Mathews, A. F. Atkinson, J. G. Geddes, T. B. Fuller, A. Palmer, T. Greene, W. Leeming, T. Creen, G. M. Armstrong, A. Nelles, J. Shortt, H. J. Grasett, A. Sanson, R. J. Macgeorge, G. W. Warr, T. S. Kennedy, J. Pentland, G. C. Street, G. Maynard, V. P. Mayerhoffer, R. Flood, F. Evans, H. Scadding, M. Boomer, M. Harris, and A. Townley. The assemblage of the laity, especially of the ladies, was numerous and most respectable.

The bishop having opened the meeting with the usual prayers, proceeded to make a few remarks. His Lordship briefly adverted to the cheering success which had attended the Society, and then observed that he would deliver his opinion on a matter which had of late excited no little controversy and attention. Churchmen, said his Lordship, may legitimately co-operate with persons of all denominations for the relief of distress; but it is decidedly wrong in Churchmen to contribute towards the religious purposes of those not belonging to the Church, and whom they must, conscientiously, believe to be in error. These were not his Lordship's exact words, but from a memorandum made at the time of their delivery, we can safely say that such were their substance and fair construction. We understood the bishop to uphold, in the plainest manner, the position which we have so frequently enforced,—that it is a sin in Churchmen to contribute to the support of dissent.

[The report of the Secretary represents the Society to be in a flourishing condition, and well sustained by auxiliary associations. Among the resolutions adopted, we have been particularly gratified with the following:]

On the motion of the Hon. Mr. Chief Justice Robinson, seconded by the Hon. Mr. Vice Chancellor Jameson,

Resolved, That the members of the Church Society of the Diocese of Toronto have perceived with great regret the attempt lately made in England to disparage the character and impair the resources of the Society for Propagating the Gospel in Foreign Parts.

That they have every reason to be satisfied with the discretion and impartiality exercised by the Venerable Society in the selection of missionaries for this diocese, and most thankfully receive its official declaration, that "the greatest care is taken to select from among the candidates for missionary employment those only who, on credible testimony, are recommended to the Society as men sincerely attached to the Church of England, its doctrine and discipline," and that it "recognizes no theological tests of fitness for its service other than those which are provided in our liturgy and homilies."

That the Church in this diocese owes its first existence, and, in a very great degree, its continued sustentation and present growth, to the exhaustless bounty and fostering care of the Venerable Society, and that any diminution of its annual resources, or even the circumstance of its income standing still, and failing to advance with the advancing wants of the Church, would be one of the most serious injuries that could be inflicted upon the Christian religion in this diocese.

That the Secretary do transmit a copy of this resolution to the Venerable Society in England.

COMMUNICATIONS.

For the Churchman.

REVIEW.

"THE PHILOSOPHY OF A FUTURE STATE. *By* THOMAS DICK, LL. D., *author of the Christian Philosopher, the Philosophy of Religion, &c. &c.*"

(*Concluded.*)

On the 165th page of the work, the author proves in his usual style, "what delight the inhabitants of the future state shall have in the study of astronomy:" which, considering their previous proficiency in arithmetic and trigonometry, (secundum Dick,) is no great wonder. We shall say but little upon this point; for we are conscious that this science has a physical grandeur about it that is wonderfully impressive, yet we confess that two or three verses of the Psalms of David give us more delight than all the treatises and speculations upon the starry heavens, from Fontenelle down to Mudie and Dick. And for our own private belief, it is, that there are more wonders and greater, more sublimities as well as more depths, in the working for one day, of the soul of one of us sons of men, who are responsible to the Eternal God, and for whom Christ died, than in all physical sciences. And therefore while the mere display of magnitude—enlarging and becoming the more boundless, the more potent are our means of apprehending it—is of service to the mind in one way; we fear that when we measure by man the unit, while we separate the infinity of space from the Sole Infinite; that it is laying (in conjunction with a multitude of other influences now at work) the foundation for a something coming, whose name we know not, but the shadow of whose form we can feel, and whose type and semblance we believe that we can see in the dark and ghastly heresies of the first ages.

In Dick, however, there is no trace of such a thing, or perhaps in any other of the mongers of the mere physics and natural theology of *this day*. In him the conclusions are rather ridiculous than antichristian. For instance, he has a sort of notion, that some, the more aged in angelical existence, will *lecture* to the juniors on astronomy!

We quote the passage, page 169:

"It is highly probable that, in the future world, a considerable portion of our knowledge respecting the distant provinces of the divine empire will be communicated by superior beings who have visited the different systems dispersed through the universe, and have acquired information respecting their physical and moral history. We learn from Scripture, (*Where?*) that there are intelligences that can *wing their way* in a *short period of time* from *one world to another.* Such beings, in the course of *a thousand years*, must have made *many extensive tours* through the regions of creation; and acquired a comprehensive knowledge of the *most striking scenes* which the universe displays. And since they have occasionally mingled in the society of men, and communicated intelligence from heaven to earth, it is but reasonable to believe that they will have more frequent intercourse with men in a redeemed state; and communicate the discoveries they have made respecting the grandeur and economy of God's universal empire. But at the same time it ought to be carefully observed, *that such communications would neither be fully understood nor appreciated, unless the mind had a previous acquaintance with the leading facts and the grand outlines of astronomical science.* To enter into the spirit of those sublime details, which angels and archangels might communicate respecting other systems and other worlds; the mind must be prepared by a knowledge of the principles which have *already* been ascertained, and of those discoveries that have *already* been made in relation to the system of the universe."

Wo to the hewers of wood and the drawers of water! To the men that follow the tail of the plough! Wo to the tailor and the shoemaker, and the men that spend twelve hours a day at the handicraft employments; and then, in their base and unenlightened ignorance, enjoy the society and the presence of their families instead of studying astronomy!—that talk with their wives and listen to the prattle of their children, instead of conning over "sines" and "tangents," "nodes" and "ellipsis," "apogee" and "perigee," and all those sweet phrases that are, secundum Dick, a preparation for the high intellectual society of heaven! They are not *prepared* for the company of those heavenly spirits that have for "*a thousand years or so,*" aided by their "*powers of rapid motion,*" been "*winging their way* from star to star," picking up materials for a lecture upon astronomy! And to end off like the man at the siege of Jerusalem, "Wo to ourselves! We had imagined that it was enough to receive the Gospel as a "little child;" we had thought that HE upon whom we rest, with whom, if God's word be true, we shall be, "is the way, the truth, and the life;" we had considered how Paul, the learned, had "determined to know nothing but Christ crucified;" we had searched the Scriptures, and found no word of physical science in the teachings of him who came upon earth from the Eternal throne for us: and lastly, had we some faint dream, with Malebranche, of "seeing all things in God;" but NOW we find that a knowledge of the *principles* and *facts* that "*have already been discovered,*" is requisite for admission to the society of "lecturing angels,"—and therefore, with regard to all this stuff, we shall just make one remark—Pooh!—Pshaw!

Dick is rather fond of this notion of "heavenly lectures." We shall give one instance more—which we fancy will be enough for the Church reader. He introduces our most blessed Lord and Saviour in the character of a "Lecturer in Heaven," upon Natural Science and Natural Theology! And taking, as we do, in a literal sense, the scriptural phrases concerning the difference between our present faith and the fullness of the glory that shall be revealed; looking as we do upon the awful and incomprehensible mystery of Christ's incarnation, we must say, that the tone, the manner, and the matter, of the following citation, contains (in our estimation) one of the most irreverent outrages to Christian feeling which the irreverent religion of the day has perpetrated.

"Perhaps it may not be beyond the bounds of probability, that at *certain seasons*, during a grand convocation of the redeemed, with Jesus, their exalted head, present among them, that glorious personage may impart to them knowledge of the most exalted kind, direct their view to some bright manifestations of Deity, and *deliver them some interesting lectures* on the works and ways of God. *This would be quite in accordance with his office of mediator between God and man*, and to his character as 'Messenger of Jehovah,' and 'the revealer of the divine dispensations,'—pointing to some distant world, which *even to the acute visual organs* of heavenly beings may appear only a small lucid speck in the sky,—we may suppose him giving such a descant as the following."

And here follow, as spoken by our Lord, eight pages of matter, exceedingly painful to read; being a discourse so exceedingly like Dr. Dick, and so exceedingly unlike all the recorded words of him "that spake as never man spake," as to force upon our minds the conviction, that the author of such a personation could never have looked upon the fact of the assumption of flesh by God the Son, with that humility and respect with which a devout Christian should look upon this the holiest and most hopeful of all the mysteries of the Faith.

We close our extracts, and with one observation more, our article. A writer in the December number of the London Quarterly Review, in an article upon school-books, spends a good many sharp sneers upon America and Americans—because, forsooth, a good many of the school-books reprinted in London are American—i. e., of "the Unitarian literary school of Peter Parley, Jacob Abbot, and company." He shows up, and very justly, the pitiful ignorance of human nature displayed in these books—their twattle, their miserable and hunger-bitten philosophy—and then, unjustly, he casts the blame of all this upon their being AMERICAN. To him we would say, In all these qualities we would match Thomas Dick, LL.D., against any American writer, even of the meanest; and believe that in them all, the Briton would outstrip any on this side the Atlantic.

Burns, of Portman Square, is agent of the Churchman in London; if this article be printed in its columns, it will reach the writer alluded to. We invite him to do us justice. We have shown him where he may find materials for an article that will touch the point. He may entitle it, "The Dwarfing and Belittling Influences of Dissent upon the Human Intellect, as exemplified in the writings of Thomas Dick, LL. D., North Briton." Or, if he choose to do a fuller justice, let him call to his mind that there is a Church in America, (a thing fastuous and supercilious John Bulls are very apt to forget,) and make himself acquainted with its exertions for "Education upon Church principles," and he will find that we are as far distant from the spirit which he has censured as he is himself. The Church in America is too long standing on its own basis to bow to the dogma of an English writer in London *or Oxford:* and the American nation too much grown to fear very much the "paper pillets of the London Quarterly Review." W. A.

For the Churchman.

THE NESTORIANS, OR THE LOST TRIBES: Containing Evidence of their Identity, an account of their Manners, Customs and Ceremonies; together with Sketches of Travel in Ancient Assyria, Armenia, Media, and Mesopotamia; and Illustrations of Scripture Prophecy. By ASAHEL GRANT, M. D. New York: Harper & Brothers. 1842.

The volume before us, as its title indicates, is devoted to sketches of personal adventure in the above named countries, and to arguments drawn from Scripture, history, and the existing language and manners of the Nestorians, in proof of their identity with the Lost Tribes.

Of the general execution of this interesting work we cannot but speak in terms of praise. The narrative of Dr. Grant's journey, through Koordestan, the seat of the Independent Nestorians, and Ooroomiah, though brief, is graphic and entertaining; and must impart to every reader a favorable impression of the Christian zeal of the author; and pleasing ideas of the social and religious condition of a people, who, secluded for ages from communication with European nations, still preserve amid their fertile vales and mountain ramparts, not only the patriarchal simplicity which bears us back to the times of Abraham and Isaac, and institutions which originated in the desert of Sinai; but, also, the pure faith, the Apostolic order, and the unpretending morality of the first ages of the Christian Church.

Whether Dr. Grant has definitely decided the interesting and long debated question concerning the lost tribes, (which it is not now our purpose to consider,) we will not undertake to say,—but he has certainly brought to its discussion a sound mind, varied learning, and the tempered enthusiasm which might be expected from an intelligent traveller in the advocacy of a favorite theory; nay more, has perhaps made out as strong a case as the mysterious nature of the investigation would admit, and has brought to bear upon it many arguments from inspiration, tradition, and personal observation, which if not perfectly convincing, are at least, difficult to refute.

Nay, we can further say, that notwithstanding the sectarian bias and predilections natural to a missionary of the American Board, the Churchman will discover nothing to offend, and much to interest him, in a narrative doubly valuable, considering the source from whence it proceeds.

It is true, that the reader will frequently observe a restraint and caution in the relation of stubborn facts, and unpalatable truths, evidently novel, and surprising to the writer himself, and which were hardly calculated to give unmingled pleasure to his employers, and to the "religious world," to whom all such publications are especially addressed; but on the whole, the narrative is manly and impartial. Although it has been by this time extensively read, yet there is much in this volume which demands our serious consideration—and we would, with all humility, commend the following remarks to the attention of the author and our brethren, both within and without the Church.

In 1831, the American Board of Missions, influenced by the favorable report of two gentlemen, who had visited the country under its patronage, resolved to establish a mission among the Persian Nestorians; and knowing the value of medical skill among a rude people, wisely determined to send a physician, who, by the affection and consideration which his professional services would gain him, might break the ground as a pioneer, and prepare the way for his clerical fellow laborers. Dr. Grant was chosen, and his exertions have proved the prudence of the selection.

Passing over his adventurous journey through lands strewed with the ruins of ancient grandeur, and invested with all the charms of oriental scenery, we will commence our remarks with his entrance upon the country of the Independent Nestorians.

From the Pasha of Mosul, and from his Koordish guide Dr. Grant heard, and appears to have at first believed, strange accounts of the lawless and ferocious habits of the Nestorians; but when he arrived among them, he received nothing but kindness and attention.

These bold mountain Christians have, doubtless, to defend their lives and liberties with a determination which may occasion the fear and abhorrence of their Moslem neighbors, and may retaliate severely the predatory incursions which are made by the latter into their territories; but we find no warrant, in the narrative before us, for supposing that they are, as their enemies represent, either bloodthirsty or dishonest, and to their valor may be ascribed, under heaven, the preservation of their religious faith and temporal freedom, in a land overrun, for centuries, by the merciless hordes of Mahomet.

Dr. Grant favors us with his reflections when entering this wild, romantic territory, which is "the home of a hundred thousand Christians around whom the arm of Omnipotence has reared the adamantine ramparts whose lofty, snow-clad summits seem to blend with the skies." After speaking of their Apostolic origin from "Thomas, Bartholomew, and Thaddeus," and their former glorious missionary career in Central Asia, China, &c., he thus proceeds:—

"I looked at them in their present state, sunk down into the ignorance of semi-barbarism, and the light of vital piety almost extinguished upon their altars, and my heart bled for their condition. But hope pointed her radiant wand to brighter scenes, when all these glens, and rocks, and vales, shall echo and re-echo to the glad praises of our God, and like a morning star, these Nestorians shall arise to usher in a glorious and resplendent day. But, ere that bright period shall arrive, there is a mighty work to be done—a conflict with the powers of darkness before the shout of victory."

Now we cannot but think, that this is passing sentence in a most summary manner, upon the spiritual condition of a hundred thousand Christians, with whose habits and views, and feelings, and even language, Dr. Grant was then necessarily but imperfectly acquainted. Had he been speaking of the Mahomedans he had just left, such language would be fair and intelligible, but is not, to our old-fashioned way of thinking, exactly applicable to baptized members of the Christian Church, whose doctrines and piety might, for aught he then knew, be as sound as his own.

"What reception shall I meet from these wild sons of the mountain, who have never seen the face of a foreigner before? How will they regard the helpless stranger thrown so entirely upon their mercy?"

And what sort of reception, may the reader ask, did he meet? Was he robbed, bastinadoed, stoned, or scalped? Pray tell us what sort of persons are these terrible "wild sons of the mountain." Meeting a young person whose sight he had formerly restored, he was most gratefully received, invited at the first village he entered to the residence of the chief man, fed with generosity, and he found that they retained the practice of pronouncing a blessing at meals. The women were, he observed, treated with kindness and consideration quite uncommon in the East, and were neat, industrious, frugal, and honest, intelligent and graceful.

This last fact, of itself, does not seem an index of a very degraded state of society.

Sunday came, and he mingled in their religious worship. Of what kind is it?

The villagers assembled at sunrise, in Church, put off their shoes, and testified their reverence for the sanctuary, by kissing the door post, the gospels, and the hand of their priest. The sacrament was administered, of which he partook, and though he says "there was painful evidence of a great want of spiritual life, I was encouraged to hope that some almost smothered sparks of vital piety were still burning upon the altars," &c., &c.

"There was great stillness and propriety of deportment in the congregation, and all retired without noise or confusion." "There was a general stillness throughout the village, such as I have noticed in few places in more highly favored lands. There was no noisy merriment, no attention to secular business, and the social intercourse of the people was nothing more than what was practised in the ancient Hebrew Church." Alas! alas! what practical evidences are these of a want of "*vital* piety?"—"Ye shall know them by their fruits," said Christ; and these marks of spiritual darkness are too clear to be mistaken. Oh, most Christian American Board of Foreign Missions, what a noble task you have undertaken to resuscitate these dry bones!

But let us proceed, and behold some more of the lamentable signs of religious darkness which this benighted land presents. "In the evening, many of the people again assembled for worship at Church, and morning and evening prayers are offered through the whole week." Dear reader, repress your emotions, restrain your tears, do not allow your sympathetic feelings to be quite overcome by these anti-Christian tendencies. I am almost sorry that I have undertaken to reveal to you the condition of these deluded beings—surely all this is Tractarian, papistical, idolatrous, I know not what, and doubtless you are opposed to all such deadening and soul-destroying practices.

But as I know tears are often a great relief, I will not prevent yours from flowing—and therefore, "if you have tears, prepare to shed them now." I would not bring forward at first, the following instance of superstitious degradation in one of the bishops of the Nestorian Church, for fear it should perfectly overpower you:

"The bishop, who is a most patriarchal personage, with a long white beard, was very cordial, and took me into his venerable church, a very ancient structure, made by enlarging a natural cave, by means of heavy stone walls in front of the precipitous rock. It stood far up on the side of the mountain, and within it was as dark as midnight. The attentive old bishop took my hand and guided it to a plain stone cross which lay upon the altar, supposing I would manifest my veneration or devotional feeling after their own custom, by pressing it to my lips. I must confess," mind your language, Doctor, confession, that's a popish word, "that there is something affecting in this simple outward expression, as practised by the Nestorians, who mingle with it none of the image worship," now do, Doctor, be careful, you are on a tender subject, "or the other corrupt observances of the Roman Catholic Church, *may it not be*," the italics are our own, "*that the abuse of such symbols by the votaries of the Roman See has*

Imperfect in original

carried us Protestants to the other extreme, when we utterly condemn the simple memento of the cross." Now, Doctor, we commenced by praising you, but really this is too much, we are afraid that we shall be obliged to turn you over to the tender mercies of the Recorder and Evangelist, and let fall on your head a few of the anathemas forged for Mr. Newman.

"The old bishop sleeps in his solitary church, so as to be in readiness to attend his devotions before daylight in the morning."

Noble old man! and what, in those long midnight vigils—in your rocky church, in silence and in solitude, severed for the service of your Saviour from the world and its concerns, cut off even from the sweet charities of social life, does no influence from above descend into your soul? do no angel guardians hover round and watch you? does not your spirit feel your heavenly Father's presence? is your heart as cold and dark as the stone halls wherein you rest your venerable head, and which have for centuries reverberated with the sounds of prayer and praise? are you void of "vital piety?" or do you possess only "a smothered spark,"—and does no portion of your own holiness communicate itself to the simple people of your charge?

Dr. Grant, from your heart as an honest man, though the whole Board of American Missions, and the whole religious world to boot, were before you, you could not say that you believed such contradictions. No! as an honest man you have stated facts, and left the public to make their inferences. It is true, that among those mountains you found no protracted meetings—no camp meetings—no anxious benches—none of those *religious* (?) divisions which, the philosophic divines of New Haven tell us, are such wonderful preservatives of piety, and purity, and peace. You found neither Romanism, nor Presbyterianism, nor Congregationalism, nor Methodism, nor Baptistism, nor Mormonism, nor Unitarianism, nor Universalism, nor Perfectionism, nor Millerism, nor Atheism, nor any other of those signs of vital piety and spirituality which your own highly favored land exhibits. But what did you find? "*A form of government essentially Episcopal*;" a pious, united people, continuing steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers,—manifesting a faith that worketh by love, and proceeding heavenward, without the aid of Saybrook platforms and anxious benches. And how will you leave them? Will you pour, like a flood, into those sequestered vales, all the manifold schisms and animosities which have for centuries past distracted the Western world? will you, while professing to build up, break down—teach people to be presumptuous, self-willed, to talk of private judgment, and religious experience, and change of heart, and expose them to be carried about by every wind of doctrine; to desert their bishops, to despise their formal liturgy, to deny the efficacy of sacraments, to rave at prayer-meetings, and make the mountains echo with the wild howling of unlicensed fanaticism? We fear that unwittingly you have opened a Pandora's box: and could your "enraptured vision" look with prophetic gaze upon the future destiny of the inhabitants of that "vast amphitheatre of wild precipitous mountains," you would, if you truly love them as you profess, and doubtless do, weep over the evils you have contributed to introduce. Beware what you do! beware how you unsettle the minds of those simple people! Better far might you have remained with the truly benighted Moslems whom you and your confederates and patrons pass over in your pious zeal, than light the torch of discord and schism in regions which have been for eighteen centuries in the undisturbed possession of unity and peace. But we have more to say to you, which we will postpone to a future occasion.

Bristol, Conn. J. H. H.

For the Churchman.

It is with unfeigned satisfaction, Mr. Editor, that your correspondent observes the attention which has been, and is, directed towards the subject of pews, and free seats in churches; would that you, or some contributor to your paper better qualified for the task, would place the subject in its proper light before your readers. A subject replete with interest to every true child of the Church; especially to those poor of the Lord's flock to whom the Gospel was destined by its great Author to be so surely and freely addressed. It has been said that the influence of the Atheist is most revolting when considered as affecting the dearest hopes of the poor; as depriving them of the sweet prospect of rest and peace beyond the grave—to them oftentimes the *only* comfort of a life of continued trial: What then shall be said of those professing Christians who perpetuate the system of high pew rents; leaving the poorest and most uncomfortable seats for those whom age and infirmity often render, in a measure at least, deaf, blind, and ailing, keeping them at the extreme end of the church—out of hearing of the clergyman, and in the language of the English paper, from which you quote, exposed to draughts and cold?

That the support of the clergyman should depend upon the continuance of this unscriptural system, cannot, with any reason, be urged; for beside that we may not do evil that good may come, there should be systematic, well-ordered contributions for this purpose, in all our parishes, without our ever resorting to measures, which savor of the worldly, money-making spirit of these dollar and cent days: a system of ancient and Catholic, and therefore of Gospel benevolence, wholly above a modern spirit of bargain and traffic.

If it should strike the observer at first sight, as inconsistent with the democratic and liberal spirit of a free country, that here, the poor should be denied the privilege of comfortable accommodations in places of worship, because they are poor—let him remember that the great body of the people throughout the land, are ignorant of, and prejudiced against, Catholic Truth; and therefore that they are little imbued with an ancient and Catholic spirit. The interesting examples you have placed before us from English papers, are worthy of our most careful observation and imitation; it is meet that the venerable Church from which we are descended should lead us on to better things, and it is meet that with quiet care we follow in the way of such teaching.

In other lands and in days long past, the poor were welcomed in the courts of the Lord: In so-called dark ages—amidst corruptions, ignorance and superstition, they knelt side by side at the altar with those who brought rich offerings in their hands: "The poor man and the Son of Pride" were as brethren and fellow sinners in the house of their Father. Alas, that we should not have preserved with tender care this beautiful relic of the good spirit of the past! It is one of the "spoils of time" to which we should cling, with jealous fear; for little is left to remind us it once existed.

When we reflect for one moment upon the peculiar love which our Lord and Saviour bears to the poor and suffering; how in his human life he dwelt among them relieving their necessities, and contributing to their temporal and immortal welfare—how with Him there is no respect of persons—how he charged his followers to feed his Lambs—how He blessed the cup of cold water administered in his name—how He esteems charity bestowed upon those who can make *no* return—how he has commended the poor, and the maim, and the halt, and the blind, to the care of the more fortunate and happy—should we not fall on our faces before him in shame and confusion, remembering that his house should be called a house of prayer, free first of all to the poor, the ignorant, and the suffering—free to the rich and great; free to all as children of one father—partakers of one inheritance—offenders of one law. All injuries inflicted upon the poor, are felt and remembered by their Lord: whatever we do of good or evil unto the least of these, is done unto him. Let us awaken to a sense of our duty, and hasten with penitent hearts to repair the wrongs of years.

M.

THE CHURCHMAN.

SATURDAY, JULY 1, 1843.

GENERAL THEOLOGICAL SEMINARY.

The usual public examinations have been held at the Seminary on Tuesday, Wednesday, and Thursday.—The examinations were conducted by the Professors in the presence of a committee appointed by the Board of Trustees, and were preceded each day by the morning service of the Church, performed by one of the bishops in attendance.

The Annual Sermon before the Associate Alumni of the Theological Seminary was preached in St. Luke's Church on Wednesday evening, by the Rev. Robert A. Hallam, rector of St. James's Church, New London, who consented at a late hour to discharge the duty, the regular preacher and substitute having failed. Evening Prayer was said by the Rev. Samuel Starr, and the lessons read by the Rev. Edward Ballard.

The Annual Essay was read on Thursday afternoon by the Rev. Paul Trapier, rector of St. Michael's Church, Charleston; subject: "On avoiding offences, that the ministry be not blamed." Evening prayer was said by Rev. P. Teller Babbit, the lessons being read by Rev. Anthony Ten Broeck.

BELLARMINE AND THE CATHOLIC HERALD.

Instead of giving his readers the whole of our article of June 10th, under the head "Can the laity obtain the Eucharist in the Church of Rome?" the Catholic Herald copies a few of its leading paragraphs, following them with diffuse comments, then makes a separate article on another paragraph respecting Bellarmine, and finally promises to give the remainder of our article with his own rejoinder at another time. Thus our side of the argument is given to the readers of the Herald in a mutilated form, so that the effect of a continuous reading (no small matter where the whole consists of parts coherent and mutually dependent) is totally destroyed. The inference to be drawn from this course is so obvious that it need not be stated.

We annex the "separate article," as far as it relates to Bellarmine:

BELLARMINE AND THE CHURCHMAN.—We take leave to form a distinct article on that part of our controversy with our able contemporary, which regards a passage from Bellarmine. The *Churchman* stated, as on his authority, that the grace of the Eucharist was not received, when both kinds are administered, unless on the actual reception of both. Without referring to the work, which was not then at hand, we answered from memory:

"Bellarmine in the passage quoted by the *Churchman* examines the scholastic question, as to the amount of grace received, or the moment at which the grace is communicated, when the sacrament is administered in two distinct forms."

The *Churchman* puts in the following rejoinder:

[Here follows the paragraph from the Churchman of June 10.]

Our readers will think with us that it is of some importance to consider the matter under examination, in order to understand the drift and meaning of the writer; and they may be surprised to find that instead of express words, declaratory of the general sense of the Catholic divines, Bellarmine, in the passage objected, merely offers a probable hypothesis as a secondary answer to a difficulty, to which he had just given a more direct reply. He had said "that the reception of the Eucharist under the species of bread confers grace, but that this grace should be referred to the reception of both species, as to one cause, since both species concur to the one act of refection: wherefore the Eucharist under the species of wine, which is received immediately afterwards, does not confer any new grace, unless perchance it be received with greater ardor of spirit. *It might also be said* that the Eucharist under the species of bread does not confer grace, unless when the whole reception is complete; and since when both kinds are received the reception is not complete, until both are actually received, that the Eucharist under the species of bread confers grace, but not until the reception of the other species: and that then both simultaneously confer grace, no other than that which one species, if taken alone, would have conferred; as even in baptism, when three immersions are used, grace is not given unless on the completion of the entire three, although it is given after one immersion, when one alone is used." What will our readers now think of the *Churchman's* argument, drawn from Bellarmine, but specially refuted by this great controvertist? Are his words express? Does he appear to speak the general sense of our divines, or even his own fixed opinion? Is he not plainly offering a probable solution of a difficulty objected against a mere scholastic opinion?

The good faith of our contemporary may be judged of unfavorably by those who find him exaggerating the hypothesis of Bellarmine, and adding that this divine farther says, "that the Eucharist is received in both kinds by the officiating priest, not only because it is operative in both kinds, but *because without the sumption of both kinds there is no sacrament!* assigning the fact of the institution in both kinds as the reason of his opinion." The note of admiration is the *Churchman's*. We should have trebled it, and watched his countenance if we chanced to see him penning the quotation. Bellarmine himself must be heard in his own plain language. "Priests take both species advantageously, not only because both species produce grace, as I have said, but also because this reception, although it be not necessary on the part of the receiver, is nevertheless necessary in regard to the sacrament: for since the sacrament was instituted under both kinds, both kinds must necessarily be received by some, but not necessarily by all. But the reception of both kinds is especially necessary for the perfection of the sacrifice, as we have already stated."* Let charity herself account for the extraordinary assertion, according to Bellarmine, "*without the sumption of both kinds there is no sacrament!!!*" It is in vain that the *Churchman* asks: "If the Eucharist be no sacrament to the officiating priest, unless he receive it in both kinds, how can the Roman laity be sure that the same conditions are not required of the laity to convey the sacrament to them?" This ingenious interrogation will not justify the misquotation of an author. Bellarmine does not say that the Eucharist is no sacrament, absolutely, or to the officiating priest, unless it be received in both kinds. He says that the sacrament having been instituted in both kinds, should be necessarily received sometimes in that way: and that the priest especially should so receive it, thus to fulfil at once its sacramental and sacrificial character. Priests and laymen are quite certain that both kinds are not necessary for the sacrament alone, and therefore priests receive without scruple the one kind, when they do not actually offer up the sacrifice. We feel pained at being forced to point out this editorial *legerdemain*, which appears again in another passage: "The sumption of both kinds, says Bellarmine, is necessary *ex parte sacramenti*, to constitute the sacrament." How could the *Churchman* mistake the clear words of the author, and fasten upon him a meaning so repugnant to his words and to the whole context?

* De Euch. l. iv. c. xxiii.

The first passage from Bellarmine, which we quoted in part, our opponent quotes at length, and by italicising the words "*It might be said*," insinuates that what follows is to be taken in some other sense than the words naturally express: though what that other sense may be he seems at a loss to determine. First, he says that the author *specially refutes* the very opinion that we take his words to express; next, he implies that he offers this opinion as his own, though not as his "*fixed* opinion;" and next he adds, that the author is solving "a difficulty objected against a mere scholastic opinion."

What our opponent means, except it be to raise as many questions as he can, is more than we know, though what Bellarmine means is plain enough. The words *Posset dici* might with equal propriety be rendered "It could be said," or "It would be in our power to say," or "We might also say," or "It might be said." But be it as our opponent translates; and what authority has he for insinuating that what follows might not, in the judgment of the author, *be said with truth?* Does the author in the passage quoted, or elsewhere, say aught to disparage the opinion which he advances? Nothing of the sort; but he plainly gives it as an opinion which he himself sanctions; and if it had also before received the sanction of others, so much the better for the object for which we quoted it. Let the reader peruse the passage as our opponent has given it, and see whether we be not justified in affirming it to be Bellarmine's opinion, that "*when* the Eucharist is administered in both kinds, the grace is not received until *both kinds* have been received."

Our opponent here asks, "Does he [Bellarmine] appear to speak the general sense of our divines?" The design of the question is more apparent than its relevancy: we did not say that Bellarmine here more than elsewhere *appeared* or professed to speak the sense of his Church; but referring to his known reputation, we said that "he, if any, spake the general sense of Roman divines." And if our opponent could not deny (as he certainly could not) what we *did* say, why did he shape his reply to a something which we did not say?

So much for the passage which we quoted: the other is a passage which we did not pretend to quote in words, but to the sense of which we made an incidental allusion. Our opponent quotes the passage at length; and though he disputes our construction of it, we hope he will keep to his own. What then does *he* say that it means? Bellarmine, he tells, "says that the sacrament having been instituted in both kinds, should be necessarily received sometimes [pray why does our opponent say *sometimes* when Bellarmine's words are "by some," *ab aliquibus, by some persons?*] in that way; and that the priest especially should so receive it, thus to fulfil at once its sacramental and sacrificial character." Take away the adverb *sometimes* which our opponent has surreptitiously introduced and put in its place the author's own words, *by some persons*, and then Bellarmine will decide, according to our opponent himself, that the reception of the wine by some, and especially by the priest, is necessary in order TO FULFIL THE SACRAMENTAL CHARACTER of the Eucharist.

Both passages of Bellarmine, in our opponent's translation, and with his italics and comments, are before our readers, so that if we have done the author wrong, we give our readers the best possible chance for setting us right. In regard to the first passage, the correctness of our quotation is not questioned, nor do we see a shadow of ground to doubt that the author means what his words plainly express. In regard to the second passage, we made no quotation at all, and therefore it is worse than absurd to charge us with "misquotation." We aimed merely at giving the sense of the passage in words of our own. The *very words* of the passage, as given by our opponent himself, are, that *the reception of both kinds*, although it be not necessary on the part of the receiver, *is nevertheless necessary*, ex parte sacramenti, *as regards the sacrament*; and the sense of these words we take to be, that the reception of both kinds [by some, say the priest] is necessary in order to complete the sacrament as well as the sacrifice; or, as our opponent expresses it, "to fulfil at once its [the Eucharist's] sacramental *and* sacrificial character." Certainly, if we have misapprehended the meaning of the passage, our opponent has taken a strange way to convict us of error.

TEMPORAL JURISDICTION.—The Catholic Herald charges us with "suppression" of truth, because in a note to the article on the Irish Repeal, we did not extend our quotation so as to embrace the words "*Quod ab ecclesia obtinent.*" Cool, certainly. Our main point was, that the Gallican Church had resisted the publication of the decrees of Trent, because they claimed for the Church temporal jurisdiction; and as an instance, we referred to the chapter on duelling, and quoted enough to show the *fact* of the claim; the *ground* of the claim, *viz.*, that the territories, in which the duel might chance to be fought, were held, *ab ecclesia*, in dependence on the Church we deemed needless to be mentioned, as being a thing sufficiently understood. On what other ground were kings ever deposed, their kingdoms transferred, and their subjects absolved from allegiance by the Bishop of Rome? Our opponent attempts to smooth off the matter by representing the territories as "ecclesiastical *fiefs*, that is, lands held dependant on ecclesiastical lords paramount." Soft and cool this, for an American Romanist to assert and vindicate the right of the Church to deprive the "EMPERORS, KINGS, DUKES, PRINCESSES, MARQUISES, COUNTS, AND TEMPORAL LORDS, OF WHATEVER TITLE," * * "of the jurisdiction and sovereignty" of those parts of their dominions in which a duel should be fought, and reduce them to the rank of private citizens, BECAUSE THEY HOLD FROM THE CHURCH; i. e., because the said territories are ecclesiastical fiefs, or held in dependence on ecclesiastical lords paramount! Henry IV. of France refused to allow the promulgation of such decrees in his realms, and the Gallican Church sustained him in the refusal: the United States of America allow the publication of such decrees, and Romanists avail themselves of their liberty to defend them. The difference is, that the French Churchmen of those days were Catholics, the French bishops Catholic bishops, the French Church a Catholic Church, regarding communion with the See of Rome as a duty to be performed and a privilege to be embraced *on sound Catholic terms or conditions*; while the Americans of this day who are in communion with the See of Rome, are Romanists or Papists; their bishops vassals of the Pope; and their Church not an American Catholic Church in communion with Rome, by the exercise of its own inherent right, but a mere Romish organization in America, void of all national right or independence, and without even an American name, or any thing American save its "local habitation."

SYMPATHY WITH IRELAND.—CHURCH EDUCATION.

We hope that the length of Professor Sewell's Address on our last page will deter no person from reading it. It suggests the true cause of Ireland's sufferings, and points out the best means of removing them; and it is besides an admirable exposition of the principles of sound Catholic Education, and of the temper and prudence with which they should be reduced to practice. It is a blessed thing for us that these principles have been consistently acted out in our own country, and we feel assured that our readers generally, and especially those who are interested in the prosperity of St. Paul's College, and other like institutions in the East, and the mission at Nashotah, which is silently laying its foundations deep and broad in the West, will peruse the Address of Professor Sewell with the liveliest sympathy and gratitude, and fervently invoke the divine blessing on the Seminary of St. Columba. The portion of the Address given this week is complete in itself, and may be read with entire satisfaction without the aid of the commencement, which we have omitted, and the conclusion, which we have postponed in order—we regret the necessity—to bring the article within the compass of our columns.

BEAVEN'S HELP TO CATECHISING.—It will be seen among our advertisements, that the Sunday School Union of our Church are about to issue an edition of this excellent work. The edition of the Sunday School Union is from the second English edition, which has received important additions from the author, and is edited with the sanction of the author, and under the supervision of the Executive Committee of the Sunday School Union, with only such alterations as are necessary to adapt it to the use of the American Church. The work, when published, will have received the approbation of the Bishop of this Diocese, of the Executive Committee of the Sunday School Union, of which he is, ex officio, chairman, and also of the Rev. Dr. Beaven, who has generously presented the work to the Sunday School Union, and tendered his services in preparing it for the press.

We have thought it the more important to state these circumstances, from the fact that the Messrs. Appleton have also published the same work, from the first English edition, edited by the Rev. Dr. Anthon, rector of St. Mark's Church in this city. Any thing like collision with the Sunday School Union is, we are confident, undesigned by these respectable publishers, and much more by the Rev. Dr. Anthon. Still, as the fact is that they will come simultaneously into the market, we have thought it just to make public the above statement.

At a late meeting of the Trustees of Columbia College in this city, the Rev. Benjamin I. Haight was elected a member of the Board, to fill the vacancy occasioned by the death of Peter A. Jay, Esq.

THE PRACTICAL CHRISTIAN, *or* THE DEVOUT PENITENT. *A book of Devotion, containing the Whole Duty of a Christian in all occasions and necessities fitted to the main uses of a holy life. By* R. SHERLOCK, D. D., *late Rector of Warwick. With a Life of the Author, by the Rt. Rev.* THOMAS WILSON, D. D., *author of Sacra Privata, &c. &c. From the seventh English edition.* New York: D. Appleton & Co, 200 Broadway. Philadelphia: George S. Appleton, 148 Chestnut-street. MDCCCXLIII.

Considered as a Manual of Private Devotion, and a means of Practical preparation for the Holy Communion of the Body and Blood of CHRIST, this book is among the best, if not the best ever commended to the members of our Church. We cannot say less, and we need not say more, in commendation of the work, and shall therefore be content to make two extracts from the editor's preface, in order to explain more particularly the plan and object of the book. It may perhaps not be amiss to advertise the reader, that the author, Dr. Richard Sherlock, is not to be confounded with Dr. William Sherlock, celebrated for his controversial as also for his devotional works, (particularly for the treatise on Death, and that on the future judgment,) nor with the bishop of the same name. The editor of the late English edition says of the present author:

"It was the lot of Dr. Sherlock, as it has been and still is the lot of many others, who like him have imbibed the Catholic spirit that pervades our Church Liturgy, to be accused of being a Papist in disguise. This was said of him, as Bishop Wilson tells us, 'by both Papists and Dissenters, and,' he adds, 'both had the same end in propagating the calumny, the disservice of that Church, which he adorned by his most exemplary life.' One would charitably hope, that only a few of those who allowed themselves to propagate this calumny, did so knowingly: the majority most probably, as in our day, were unwittingly deceived into it, either from ignorance or prejudice—some one or more of the *idola specus*, or, which is more generally the case, from a want of *the habit of discrimination*. Of this latter class, appear to have been the persons alluded to in Dr. Sherlock's Life, who, having themselves joined the Romish Communion, seem to have been honestly desirous of inducing him to follow their example, and wrote to him accordingly. His answers however showed them, that he was 'no favorer of their errors.' A Catholic he was, a Papist he could not be."

And he then gives the following account of the "Practical Christian:"

"The Practical Christian," the seventh edition of which is now submitted to the reader, is by far the most important of all Dr. Sherlock's works. It was a work of gradual growth and progressive enlargement; and as we have his biographer's testimony to the fact, that he made it the model of his own Devotions—'strictly observing himself, what he so earnestly recommended to others,' its history becomes at once interesting and instructive.

"Among the many miseries attending the Great Rebellion, when the Church had become the prey of her enemies—'riven and strewn abroad, under the rude and wasteful sky,' not the least was the neglect it occasioned of systematically inculcating the principles of our holy religion. No sooner however was the Church restored, than Dr. Sherlock, who was now a partaker of her prosperity, as before he had been of her sufferings, set himself diligently to remedy this evil. For this purpose he composed and published a short and plain Paraphrase upon the Church Catechism, being convinced that this excellent formula, 'though' (to quote his own words) 'by a strange fanatic humor it be slighted, and by self-conceited persons derided, yet contains all things both of faith and fact necessary to salvation, being rightly, clearly, and fully understood.' This Tract carries with it the written recommendation of Dr. Hammond, as being a work 'of use and profit;' and so popular did it become, that in a few years it ran through nineteen editions.

"Having in this little work furnished his people with what he calls 'A Summary of Christian Doctrine,' feeling that the knowledge of high and holy doctrines unless accompanied by a corresponding high and holy practice, would be likely to prove a curse rather than a blessing, his next step was to compose for them 'A Summary of Christian Practice,' and his labors herein ended not until all the four parts of his 'Practical Christian' had successively appeared. The first edition of this work appeared in 1673, under the title 'Mercurius Christianus, or the Practical Christian, a Treatise explaining the Duty of Self-examination,' &c. His primary intention in it, 'being chiefly to direct his parishioners for the worthy receiving the Holy Communion of the Body and Blood of Christ, whereunto a thorough self-examination is absolutely necessary.' Afterwards, 'being desired to enlarge his meditations upon that blessed Sacrament,' he divided the first edition into two parts, the first treating of self-examination, and the second, of the Holy Communion of the Body and Blood of Christ.

"Though his 'Summary' was thus enlarged, he still felt it to be deficient and imperfect. As we have said, he made it the model of his own devotions, and this led him to discover its deficiencies. He found that his soul, 'gasping unto God as a thirsty land,' needed refreshments it contained not, 'green pastures' which it told not of. And thus he becomes to us another remarkable instance of the truth, that when once the soul becomes 'athirst for God,' its cravings cannot be satisfied, until it has embraced the Catholic system in the whole length and breadth of it. To borrow from St. Austin,* 'God made us for himself, and our heart is restless until it repose in him.' In the teachings, in the rites, above all, in the Holy Sacraments of the Church Catholic, heaven-taught souls may realize 'the presence of an eternal loveliness,' even the all-pervading Spirit of Him in whom 'dwelleth the fulness of the Godhead bodily.' Here may those who have implicitly yielded themselves to the Church's teaching, thrown themselves confidingly upon her, here may they see 'Him who is invisible,' and find 'Him whom their soul longeth after.' So at least was it with Dr. Sherlock. Self-denial, the rigid practice of self-examination, and even the devout receiving of the Holy Eucharist, that highest and best of all the means appointed for making us 'partakers of the divine nature,' left him still restless and unsatisfied. And why? An important element in the Catholic system had not been acted out,—the Church's 'hours of prayer' had not been kept. He had been taught however in the spirit of obedience, to inquire after 'the old paths;' and led on by the same spirit, he rested not until in this as in other matters, he had made his practice and that of the ancient Church coincident. Here he found 'rest for his soul,' and having himself experienced the great advantage of observing the canonical hours of prayer, he was desirous of making his people acquainted with it also. With this view he published a second volume of his Practical Christian, the third and fourth parts; the third part containing Meditations and Psalms relating to the hours of prayer; and the fourth part, being Meditations on the four last things—Death, Judgment, Hell, and Heaven.

"This second volume appeared first in 1675. In a long and able preface showing the great benefits to be derived from observing the stated hours for prayer, the author gives the following reason, for adding so many Psalms to every chapter on Meditations: 'To recall, if possible, the devotions of the present times, to the ancient and sure way of religious exercise, which was and is still, by all sound and orthodox religious, in the devout use of the Psalms of David.' The neglect, or, at least, the disparagement which the Psalms of David now meet with from many really religious people, shows that we too need to be recalled 'to the ancient and sure way of religious exercise.' Even in our public worship, the inspired 'Psalms and Hymns, and Spiritual Songs," which God has graciously provided for us, are too often made to give place to hymns composed by private men, hymns not only uninspired, but also unsanctioned by the Church. The irreverent, unchastened tone of far too many of these hymns, tends to nourish habits of feeling utterly at variance with that deep spirit of 'reverential awe' which pervades the Psalms, and which, as in the Church, it seems to be one great object of the Psalms to instil into us. How much of that sectarian hue which so unhappily and withal so deeply tinges the religion of the day, is owing to the use of such uninspired and unauthorized hymns, cannot, we think, easily be told. But surely as in other matters, so in this: we cannot diverge 'from the ancient paths,' to walk 'in a way not cast up,'† without sooner or later, somehow or other, reaping the bitter fruits of our own self-willedness.

"Such then is the history of the 'Practical Christian,' and it were needless to attempt any more formal statement either of its nature or design. It was written, as we have seen, mainly with the view of guarding against those evils, which are always sure to follow from a theoretical knowledge of religious doctrines, unaccompanied by habits of practical obedience. It may not be saying too much, if we add, that we of this day (especially the younger of us) have great reason to guard against the evils to which we allude.

"It has pleased God, and sufficiently thankful we cannot be, to recall our attention to many doctrines, which have lain so long dormant, as to have become almost forgotten. These doctrines, holy and awfully mysterious as they are, will most certainly work injury rather than good, in all minds where they are taken up as a theory and nothing more. Unless received with a spirit of reverence and godly fear, like the 'pillar of the cloud,' instead of being 'light' to us, they will only be as 'a cloud and darkness.'‡ Like all other of God's gifts, they have in them a weal and a wo; a weal to those who are 'doers of the word,' a wo to those who are 'hearers only.' The doctrines alluded to, cannot fail of exciting in our minds impressions and emotions, corresponding in some measure at least, to their own sublime import. If however this be all, if these impressions be allowed to die away, as in time they will and must,§ without leading us actively to practise those duties to which they point; then will they have exerted on our moral feelings only an indurating and withering power, leaving us but the more firmly bound down—'of the earth earthy.' Our only safeguard lies in diligently using every means God in His mercy has vouchsafed to us, to nourish in ourselves the spirit of reverence, and to form ourselves to habits of obedience. Habits of humility, of purity, of self-denial, of self-distrust, of reserve—such habits generated and quickened by cordial love to God, make up the temper which such doctrines are designed and fitted to work in us. These habits, however, are as tender plants of slow growth, and need all the help and protection of which we can avail ourselves. As a powerful help in the formation of such habits, the work now republished offers itself to our notice. It has had the benefit of being tried. Bishop Wilson informs us, that the circulation of this book, combined with that of the Paraphrase on the Catechism, amongst the parishioners of Winwick, soon produced 'such a number of constant, devout communicants, as at that time were hardly to be seen in any parish in England.' There is no reason why, with God's blessing, it should not again produce similar good effects—effects, be it observed, which are the surest indications of the existence of those moral habits of which we have been speaking.

"Its fitness then to mould us into habits of obedience, is the one great recommendation of the following work. As a witness to the doctrines held of old, as now, in the Church of England—and as affording proof, from its numerous appropriations of ancient prayers and Catholic customs, that the devotional spirit of our Church is in harmony with that of the ancient Church,—it is also on both these accounts especially valuable. Like the very similar work of Bishop Cosin, it may serve 'to let the world understand, that they who give it out and accuse us here in England, to have set up a new Church, and a new Faith, to have abandoned all the ancient forms of piety and devotion, to have taken away all the religious exercises and prayers of our forefathers, to have despised all the old ceremonies, and cast behind us the blessed Sacraments of Christ's Catholic Church—that these men do little else but betray their own infirmities, and have more violence and will, than reason or judgment, for what they say.'"‖

* "Fecisti nos ad Te, et inquietum est cor nostrum, donec requiescat in Te." Confess. lib. i. c. 1.

† Jer. xviii. 15. ‡ Gen. xiv. 20.

§ Vide Butler's Anal. part i. chap. 5.

The Life of Dr. Sherlock, by "the good Bishop Wilson," prefixed to the present, is an additional and very strong recommendation of a work which ought to be in the possession of every devout member of our Church.

‖ Bishop Cosin's Devotions. Preface.

UNIVERSALISM *Examined, Renounced, and Exposed, in a series of Lectures, embracing the experience of the author during a ministry of twelve years, and the testimony of Universalist Ministers to the dreadful moral tendency of their Faith. By* MATTHEW HALE SMITH. *Sixth edition.* Boston: Published by Tappan & Dennet. New York: Mark Newman; Saxton & Miles. Philadelphia: Perkins & Purves. 1843.

AN INQUIRY CONCERNING THE LAWFULNESS OF MARRIAGE *between parties previously related by consanguinity or affinity. Also, a short history of opinions in different ages and countries, and of the action of ecclesiastical bodies on that subject. By the Rev.* WILLIAM MARSHALL. New York: Mark H. Newman, No. 199 Broadway. 1843.

THE FAMILY OF BETHANY. *By* L. BENNET. *Translated from the French. With an Introductory Essay, by the Rev.* HUGH WHITE, *author of "Meditations on Prayer," "The Second Advent," &c. First American, from the Eighth London edition.* New York: Robert Carter, 58 Canal-street. Pittsburg: Thomas Carter.

LESSONS ON THE BOOK OF PROVERBS, *Topically arranged, forming a system of Practical Ethics, for the Use of Sabbath Schools and Bible Classes. "With all thy gettings, get wisdom."* Boston: Published by Tappan & Bennet, 114 Washington-street. For sale at the Sabbath School Depositories. 1843.

THE TEMPERANCE MEETING *in the Village of Tattertown. Founded on Fact.* Boston: Published by William S. Damrell, No. 11 Cornhill. 1843.

The above works belong to a class which, as a general rule, we do not recommend to our readers; nor has the brief examination which we have found time to give them led us to make an exception in favor of any one of them. They are for sale by ROBERT CARTER, 58 Canal-street.

The ordination of Candidates of this Diocese belonging to the late Senior Class of the General Theological Seminary, is expected to take place to-morrow evening, at St. Stephen's Church.

At a meeting of the Standing Committee of the Diocese of New York, held on the 23d of June, the Rev. *Henry M. Beare*, Deacon, was recommended to the Bishop for Priests' Orders, and Messrs. *Charles Bancroft, Vanderwoort Bruce, Samuel H. Coxe, Benjamin Daniels, Robert B. Fairbairn, Fletcher J. Hawley, Archibald C. M'Elroy, Benjamin B. J. M'Master, Jacob De la Montagnie Moore, Edwin A. Nichols, Reuben Riley, Edward Selkirk*, and *Edgar P. Wadhum*, were in like manner recommended for Deacons' Orders; and Mr. *Samuel H. Norton* was recommended to be received as a candidate for Orders.

And at a meeting of the Committee held on the 27th of June, Mr. *Arthur Carey* was duly recommended to the Bishop for Deacons' Orders.

TWENTY-SECOND ANNUAL MEETING OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

There are present the Bishops of New York, North Carolina, Ohio, and New Jersey, the Missionary Bishop, and the Bishops of Maryland, Delaware, and Massachusetts, and Clerical and Lay Trustees from the Dioceses of Massachusetts, Vermont, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, and South Carolina.

The Rev. Robert B. Van Kleeck, and the Rev. Edward N. Mead, were elected members of the Board for the Diocese of New York, to fill vacancies occasioned by the death of the Rev. David Butler, D. D., and the elevation of the Rev. Manton Eastburn, D. D., to the Episcopate of Massachusetts.

Horace Binney, jun., Esq., was elected a member for Pennsylvania, to fill the vacancy occasioned by the removal from that Diocese of John Read, Esq.

The Rev. John H. Hanson being appointed agent for collecting funds in aid of the Church at Key West, Florida, and requesting my sanction for prosecuting his agency in the Diocese of New York, I hereby cheerfully give the same, and commend the object to the liberal patronage of the members of the Diocese.

BENJ. T. ONDERDONK,
Bishop of New York.

New York, June 26, 1843.

☞ Subscriptions in aid of the congregation at Key West, will be thankfully received by the Rev. N. J. Harris, 281 Broadway; or by Messrs. Swords & Stanford.

For the Churchman.

BOARD OF MISSIONS.

In the Churchman of last week we gave the account of the proceedings of the Board on Wednesday, June 21st, the first day of its session. On Wednesday evening, after divine service by the Rev. Dr. Burroughs, the Annual Sermon was preached by the Rev. Dr. Dorr.

On *Thursday, June 22d*, at 9 o'clock, the morning service was said by the Rev. Dr. Milnor, and the holy communion was administered by the Bishops of New York, Missouri, Maryland, and Massachusetts. The Bishop of Ohio appeared and took his seat, making, with those enumerated as present on Wednesday, eight bishops of our Church who took part in the deliberations of the Board. After the minutes were read, the Committee to whom was referred the joint report of the editors of the Spirit of Missions, made their report. In conformity with their recommendations, it was resolved, that the Spirit of Missions should be continued in its present form, and that the two Secretaries should, if they thought it advisable, take the editorship alternately. It was also resolved, that there should be printed on the cover of each number of the Spirit of Missions, a notice that the Board is not responsible for the opinions expressed therein by the editors, but only for the facts stated. One hundred dollars a year were appropriated towards furnishing a library of missionary works for the Committees.

In the afternoon, the report of the Committee to whom was referred the Annual Report of the Foreign Committee, was read by the Bishop of New Jersey, and the several resolutions proposed by them were taken up in order. It was resolved, that the Church ought to send Bishops to Africa and China; and that a correspondence with England should be commenced, in order that the Church of England and America might co-operate and not interfere with one another in sending Bishops to China. A Committee was appointed to take measures for the incorporation of the Board of Missions.

On Thursday evening, interesting addresses were delivered in Grace Church, by the Bishop of Ohio, the Rev. Dr. Henshaw, the Rev. Dr. Boone, and the Rev. Mr. Balch.

On *Friday morning, June 23d*, the Board met at 6 o'clock. The early session was chiefly occupied in discussing a resolution proposed by the Committee to whom was referred the report of the Foreign Committee, which recommended that the mission to Constantinople should be continued, and that the Rev. Mr. Southgate should be reappointed the missionary. The Board adjourned at 8 o'clock, and met again at 9, when a Committee of Conference on the subject of the mission to Constantinople was appointed. This Committee reported a resolution, declaring that the action of the Foreign Committee on the subject of the mission to Constantinople was justifiable, and that the Rev. Mr. Southgate should be continued as the missionary there.

The Committee on the report of the Domestic Committee made their report, recommending for adoption a large number of resolutions It was resolved to give $500 or less towards the support of Bishops of Dioceses considered as portions of the missionary field, when the salary of the Bishop is not more than $500, in consideration of the Bishop's superintending the missions of the Church in his Diocese. The employment of itinerating missionaries was recommended. A Committee of three Bishops was appointed to report a list of books, suitable for the libraries of missionaries, at the next annual meeting, and to devise measures for furnishing the missionaries with these libraries.

A Committee of three Bishops, two Presbyters, and two Laymen, was appointed to consider the scheme of Indian Missions, and to report at the next annual meeting. The several Diocesan Conventions are also to be notified that it is proposed to ask the appointment of a Bishop for the Indians at the next meeting of the General Convention. The Domestic Committee were directed to adopt measures for endowing the Indian Bishopric with $30,000. The Secretary of the Domestic Committee read a letter from the Bishop of Georgia, informing the Board that $500 a year towards the support of the Bishop of the Indians would be given in his Diocese.

A second memorial on the subject of some editorial remarks in the March number of the Spirit of Missions, was presented and read on Thursday morning. This memorial gave rise to a long and animated discussion, which was terminated on Friday forenoon; when it was resolved, that as this Board deems itself entrusted only with the missionary work of the Church, and as it is not responsible for editorial remarks in the Spirit of Missions, it therefore does not consider the communications on the subject of the editorial remarks in the March number of the Spirit of Missions as coming within the proper duty of the Board.

The Committee appointed on Wednesday to nominate a Secretary of the Foreign Committee, and to report on the expediency of allowing the Foreign Committee to fill the vacancy, reported on Thursday that the election of the Secretary should be referred to the Foreign Committee, and this report was adopted. On Friday, some of the members considering that the Constitution required the Board at least to make an effort to elect the Secretary, moved the reconsideration of the subject. It was carried, and a Committee of nomination was appointed. This Committee reported two names, but without entering upon a ballot the election was indefinitely postponed by a vote of 17 to 15 on account of the lateness of the hour and the absence of several members. The Committee on the reduction of expenses, appointed last year, made a report recommending the reduction of the salaries of the Secretaries and Missionary Bishops. The Board, after refusing to reduce the salaries as recommended in the report, postponed indefinitely the whole subject.

The next Annual Meeting is to be held in St. John's Chapel, New York, on the Wednesday before the Annual Meeting of the Trustees of the General Theological Seminary.

At 9 o'clock on Friday, after the usual religious exercises, the Board adjourned. B.

INTELLIGENCE.

DIOCESE OF WESTERN NEW YORK.

Bishop De Lancey's Visitations.—At Dansville, Livingston county, services were held on Tuesday, May 30th, in the school house. Prayers were read in the morning by the Rev. Mr. Whipple of Bath, assisted by the Rev. Mr. Ingersoll of Geneseo, who read the lessons, and in the afternoon by the Rev. Mr. Cooper of Mount Morris, assisted by the Rev. Mr. De Zeng, who read the lessons. The bishop preached on both occasions. The Rev. Dr. Bruce, the missionary of the station, and the Rev. Mr. Atwater of Hunt's Hollow, were also present. The services were well attended, and very encouraging prospects exist for the permanent establishment of the Church in the rapidly increasing village of Dansville—at South Dansville also, six miles up the valley, an interesting band of from fifteen to twenty Churchmen anxiously desire the services of the Church to be regularly established among them, and an earnest application was made to the bishop for missionary services in that section.

On Wednesday, the 31st, the bishop preached in St. Michael's Church, Geneseo, and confirmed 4 persons, one of whom belonged to the parish at Dansville. Prayers were read by the Rev. Dr. Bruce of Dansville, assisted by the Rev. Mr. Cooper of Mount Morris, and the confirmation preface by the Rev. Mr. Ingersoll, the rector; the Rev. Mr. De Zeng was also present.

The bishop visited Zion Church, Avon, on the 1st of June. Morning prayers were read by the Rev. Mr. De Zeng. The rector, the Rev. Mr. Appleton, baptized five adults. The bishop preached and confirmed 10 persons. The Rev. Mr. Lockwood of Honeoy Falls, also was present. The next day services were held in the same church, when evening prayers were read by the Rev. Mr. De Zeng, and the bishop baptized the infant child of the rector, and also preached.

On the 3d, services were held in the school house at Mumfordville, where prayers were read by the Rev. Mr. Millett of Stafford, assisted by the Rev. Mr. Gillespie of Le Roy, who read the lessons. The bishop preached and confirmed 1 person. The bishop preached again in the evening of the same day in St. Mark's Church, Le Roy, where prayers were read by the Rev. Mr. Millett—and the rector, the Rev. Mr. Gillespie, administered holy baptism to an adult.

In the same church, the next day, being Whitsunday, the bishop confirmed 9 persons, preached, and administered the holy communion, assisted by the same reverend brother in the prayers and the communion.

At St. Paul's Church, Stafford, in the afternoon of the same day, prayers were read by the Rev. Mr. Gillespie, assisted by the Rev. Mr. Millett, and the bishop preached and confirmed 14 persons.—*Gospel Messenger.*

CHRIST CHURCH, JORDAN.

At a meeting of the Vestry of Christ Church, Jordan, Onondaga county, held June 12th, the following resolutions were passed:

Resolved, That we have heard with much pleasure of the encouragement which has been given from various sources, in aiding the parish of Christ Church, Jordan, to erect a suitable place of worship; and that we hereby express our determination to persevere in procuring for this congregation a "small, neat and not expensive edifice."

Resolved, That as soon as the money has been realized which is expected from different quarters, so as to enable the Vestry to go on without embarrassment, we will commence the work.

DIOCESE OF PENNSYLVANIA.

Convention.—The Journal of the 59th Annual Convention of the Church in this diocese, held in St. Andrew's Church, Philadelphia, 16th to 18th May, is just received, and makes a very neat pamphlet of 107 pages. We gather the following particulars from Bishop Onderdonk's Address. During the past Convention year, he has preached 190 times; administered the holy sacrament of the eucharist on 23 occasions; and that of baptism to 5 adults and 23 children; confirmed 1320 persons at 84 different times throughout the diocese. The number of churches consecrated during the past year is 7; some are building, and others have been enlarged and improved. Seven priests have been ordained, and 7 deacons. Twelve clergymen have been received into the diocese, and 10 have removed, making the present number 111, of whom 25 are missionaries, in the employment of the Society for the Advancement of Christianity. The number of candidates for holy orders is 29, and we are happy to learn from the Address that "our diocese is, on the whole, prosperous and advancing."

We have been at some trouble to compile the following abstract from the reports of 106 parishes out of the 115 belonging to the diocese:—Baptisms, adults, 465, infants, 1665, total, 2130; Communicants added during the year, 1658; present number, 8903; Marriages, 408; Burials, 736; Sunday School teachers, 1342, pupils, 10,023; Contributions to various Church objects, $53,406 35. This is necessarily an imperfect view of the diocese, not only on account of the absence of reports from nine parishes, but the defective nature of several of those received.

The Episcopal Fund amounts to $18,782 37, and the "Christmas Fund" (for the relief of aged and infirm clergymen) to $2041 77. Of the latter there is as yet but one claimant, who receives $200 per annum. The whole capital at par (exclusive of the Yeates' Trust Fund) of the Corporation for the Relief of Widows and Orphans of Clergymen, is $75,287 34, and the annual income (exclusive of State Loan) is $2019. There are at present only two claimants, who would be entitled to annual payments (at their legal rates) of $120; but the Corporation has hitherto, as a gratuitous increase, raised each annuity 500 per cent. There are similar Corporations in Maryland, Virginia, South Carolina, New York, and perhaps other dioceses; and we have often been surprised that such a very advantageous mode of providing for their families after death is not more generally improved by clergymen of the Church. The privileges of membership in any are not at all affected by removals from one diocese to another; and we are sure that if they were better understood, there is not a single parish minister who would not make extraordinary sacrifices rather than forego them.

Confirmation.—On Sunday, 11th inst., in the morning, in Bangor Church, Churchtown, Bishop Onderdonk confirmed 14 persons; and in the afternoon, in St. Thomas' Church, Morgantown, 29 persons, (8 of them being from St. Mary's Church.)—*Banner of the Cross.*

DIOCESE OF MASSACHUSETTS.

Convention.—The Annual Convention of the Protestant Episcopal Church in the State of Massachusetts, assembled in St. Paul's Church, on Wednesday, June 14th, at 9 o'clock, A. M.

The Convention was called to order by the bishop, when a large number of clergy and lay delegates took their seats as members of the same.

The Rev. A. L. Baury, who has for many years so faithfully and efficiently discharged the duties of Secretary of the Convention, declining to be considered as a candidate for the office, the Rev. Henry W. Lee was elected Secretary.

At 10 o'clock, business was suspended for the purpose of attending divine service; morning prayer was read by the Rev. Jacob Pearson, assisted by the Rev. T. W. Snow, in the lessons. The ante-communion service was read by the bishop, the Rev. Mr. Snow reading the epistle. The bishop then delivered his primary charge, on the subject of catechetical instruction. We shall not attempt an analysis of this sound and scriptural charge, as it will soon be laid before the Church, when, we are confident, it will be read with the same interest and satisfaction by the laity of the diocese, with which it was listened to by the Convention. The holy communion was then administered by the bishop, assisted by the Rev. Dr. Strong.

After divine service, the annual report of the Standing Committee was presented, from which it appears, that ten persons have been received as candidates for holy orders during the past year; seven have been recommended for admission to deacons' orders, and two for admission to priests' orders.

The annual report of the Board of Missions was next presented, which exhibited a highly satisfactory view of the condition of the diocese in respect to its missionary operations. In the afternoon session, the Treasurer of the Board made his report, from which we learn that the Episcopal churches in Massachusetts have contributed during the year, the sums of $3,153 for State Missions,—$2,774 for General Domestic Missions,—and $4,568 for Foreign Missions; in all, $10 495.

The bishop delivered his first annual address to the Convention, containing the report of the ecclesiastical acts of our departed diocesan in Massachusetts, up to the time of his death, as well as his own acts subsequent to that event. He alluded in a tone of deep solemnity and pathos to the circumstances under which the Convention had assembled, and offered an appropriate and touching tribute to the memory of him whose loss we so deeply mourn. Several subjects of great interest were suggested in the address, and committees were afterward appointed to whom such points as called for action on the part of the Convention were referred.

The Standing Committee was then balloted for, and the following persons were chosen:

The Rev. Thomas M. Clark, the Rev. A. H. Vinton, and the Rev. John Woart, of the clergy; E. S. Rand, Jr., Esq., George M. Dexter, Esq., and Samuel L. Bush, Esq., of the laity.

Thursday, June 15.

The Convention assembled at 9 o'clock, A. M. Morning prayer was read by the Rev. J. P. Robinson.

Resolutions expressive of the feelings of the Convention, in view of the loss sustained by the death of the right reverend bishop of the diocese, were presented and unanimously adopted.

A committee was appointed to take measures with reference to the erection of a mural tablet in Trinity Church, Boston, in memory of the Right Rev. Bishop Griswold.

The Rev. Isaac Boyle, D. D., was unanimously re-elected Treasurer of the Convention.

The Convention then proceeded to ballot for Delegates to the General Convention, when the following gentlemen were declared to be duly elected:

The Rev. T. Strong, D. D., the Rev. A. H. Vinton, the Rev. T. Edson, and the Rev. T. M. Clark, of the clergy; the Hon. Edward A. Newton, the Hon. Robert C. Winthrop, William Appleton, Esq., and Benjamin Howard, Esq., of the laity.

The following persons were then chosen to constitute the Board of Missions for the ensuing year:

The Rev. A. H. Vinton, the Rev. J. L. Watson, the Rev. T. M. Clark, the Rev. C. Mason, the Rev. N. T. Bent, the Rev. M. A., D'W. Howe, and the Rev. H. W. Lee, of the clergy; William Appleton, Esq., Benjamin P. Richardson, Esq., and Benjamin Howard, Esq., of the laity.

A committee was appointed to select and supervise the publication of Tracts to be circulated in the Diocese of Massachusetts.

A resolution was passed expressive of the thanks of the Convention to the Rev. A. L. Baury, for his able and acceptable services during the past ten years as their Secretary.

Christian Witness.

DIOCESE OF RHODE ISLAND.

The Annual Convention of the Church in Rhode Island, assembled in St. Stephen's Church, Providence, on the 13th inst. There was a full attendance of the clergy, and a respectable attendance of the laity. The Convention sermon was preached by the Rev. Mr. Taylor, of Lonsdale. It was exceedingly creditable to the preacher, and was listened to with great satisfaction by all present. Its theme was the Church—its origin—its principles—its work—and its destiny. The Rev. Dr. Crocker was elected President, and Rev. A. D. Cole, Secretary. The Rev. Messrs. Hathaway, Waterman, and Crane, and Messrs. Resolved Waterman, Thomas Burgess, and George Mumford, were elected members of the Standing Committee.

The deliberations of the Convention were entirely harmonious. The parochial reports presented an encouraging view of the spiritual condition of the diocese. Two new parishes were admitted into union with the Convention, and the report of the Board of Missions encourages the hope that there are several places where the Church will be soon established. During a part of the session, the Convention were gratified with the presence of the bishop elect, the Rev. Dr. Henshaw, who preached on Wednesday evening, the 14th instant, to a large and deeply interested audience. Under the supervision of such a man, the prospects of the Church in this diocese are highly encouraging.

—*Christian Witness.*

DIOCESE OF NORTH CAROLINA.

The Rev. Robert B. Drane has resigned the rectorship of St. James' Parish in this town, [Wilmington,] where he has labored most usefully and acceptably for about seven years. He dissolves his connection here to assume the charge of a Collegiate Institution at Shelbyville, Ky.

The congregation with which Mr. Drane has been so worthily united in pastoral relations, deeply feel the great loss they have sustained by his departure from among them. Long will they remember his faithful admonitions, his eloquent teachings, his devoted piety, and his assiduous care for the spiritual welfare of his flock. Their best wishes go with him, wherever Providence may cast his lot.—*Wilmington Chron.*

DIOCESE OF MICHIGAN.

Diocesan Convention.—The Annual Convention of the Church in the Diocese of Michigan, has just closed its session. It was held at Ann Arbor, and opened on Thursday morning, Ascension Day, (May 25,) with prayers by the Rev. A. S. Hollister, the reading of the lessons by the Rev. M. Schuyler, the sermon by the bishop, who also administered the holy communion, assisted by the Rev. F. H. Cuming, the rector of the parish. The Rev. Mr. Fox had been appointed to preach on this occasion, but was unavoidably absent. The bishop's text was from Isaiah, chap. 52, verses 1, 9, and 10:—"Put on thy beautiful garments, O Jerusalem," &c.

The discourse was well adapted to the occasion, setting forth the necessity both of a faithful inculcation of the distinctive principles of the Church by her ministers, and of personal holiness on the part of all her members, and recommending to all, that while they ought to "contend earnestly for the faith once delivered to the saints," they should treat those who differ from us with all possible kindness.

On proceeding to the business of the Convention, the Rev. Mr. Cuming, who had been Secretary for several years past, having been nominated for re-election, but requesting to be excused from serving, the Rev. Chauncey W. Fitch, of Jackson, was appointed to that office, and a vote of thanks to the former gentleman for his past services, adopted.

The attendance of the members, especially of the laity, was quite numerous. Some important resolutions were passed, that gave rise to animated discussions, but the whole proceedings of the Convention were marked with the utmost harmony and good feeling.

The bishop's address detailed a large amount of duty performed by him, and showed that he had confirmed more persons, in proportion to the number of parishes visited, than on former years.

From the parochial reports, it was evident that each of the clergy had done no small share of *missionary* duty. Indeed there is no diocese in our Union where more, if as many, missionaries are needed, or could be more advantageously employed. The calls for extra services upon the rectors of parishes, as well as upon the missionaries already laboring in this promising field, are too many for them to attend to without detriment to their respective congregations. Some of them have preached upwards of forty times the past year in places far beyond the bounds of their own parishes. Some have *walked* eighteen miles to deliver, in destitute places, the word of life. Infidelity, heresy, and schism, in many of their very worst forms, are rife all over the land; and our clergy feel that "wo" is upon them if they be not in season and out of season, through evil report and good report, to preach the Gospel;—the Gospel as our Church has received the same;—the pure Gospel, free from all admixtures of human invention and *ad captandum* machinery.

The following were the appointments made at this Convention:—

Standing Committee.—Rev. F. H. Cuming, (subsequently elected President,) Rev. A. S. Hollister, Rev. H. P. Powers, Rev. D. E. Brown; Hon Judge Chipman, D. B. Miller, Esq., C. C. Trowbridge, Esq., (subsequently elected Secretary.)

Deputies to the General Convention.—Rev. F. H. Cuming, Rev. W. N. Lyster, Rev. M. Schuyler, Rev. M. Hoyt; C. C. Trowbridge, Esq., D. B. Miller, Esq., Professor G. P. Williams, W. A. Tryon.

Trustees of General Theological Seminary.—Rev. D. E. Brown, Rev. W. N. Lyster.

Missionary Committee.—Rev. F. H. Cuming, Rev. H. P. Powers; C. C. Trowbridge, Esq., A. R. Terry, M. D.—*Banner of the Cross.*

MARRIED,

At Whitesborough, on Wednesday evening, June 21st, by the Rev. J. Jay Okill, rector of St. Peter's Church, Bainbridge, the Rev. Andrew Hull, rector of St. Andrew's Church, New Berlin, to Miss Sarah Frost, daughter of the late John Frost, of the Presbyterian Church.

On Tuesday evening, June 20th, at Grosse Isle, Michigan, by Right Rev. Samuel A. M'Coskry, D. D., Rev. Charles Fox, to Anna Maria, daughter of John A. Rucker, Esq., of the former place.

Also, at the same time and place, by the same, Lieut. J. A. Whitall, 8th Infantry U. S. A., to Catharine E., daughter of John A. Rucker, Esq.

DIED,

On Wednesday morning, the 28th inst., in the 80th year of his age, Thomas Swords, senior partner of the firm of Swords, Stanford & Co., of this city, and one of the oldest members of the Vestry of Trinity Church.

In Lansingburgh, on the 20th inst., in the 38th year of her age, Livonia P., wife of Rev. A. T. Twing, rector of Trinity Church, in that village.

The death of this lady is deeply felt. Her amiable character, formed in the School of Christ, and therefore lovely, secured her friends wherever she was known. Her prominent trait was Christian simplicity. She sought and obtained the ability to be as true to her divine Master, in the quiet and yet active tenor of her life, as her profession of devotion to him was sincere. Providentially placed in a station in which there are many opportunities to be useful, she was careful to employ them in a manner that, we trust, secures her the commendation of, "Well done good and faithful servant, enter thou into the joy of thy Lord."

Her sufferings during her illness have been severe and protracted; but they have been patiently borne. From the beginning to the end of her sickness, she looked to the Saviour she had served in youth and health, with full confidence that he would never leave nor forsake her. Retaining by her side a small memorandum book, she sometimes noted in it, with trembling hand, her thoughts and wishes. Every line of the precious record speaks of her penitence, her faith, and her submission.

Conscious of her approaching dissolution, she entered the hour of her departure with composure, leaving as her last declaration, the emphatic words, "I am going home!—I shall be with Jesus!"—*Communicated.*

CALENDAR.

JULY.

2. Third Sunday after Trinity.
9. Fourth Sunday after Trinity.
16. Fifth Sunday after Trinity.
23. Sixth Sunday after Trinity.
25. St. James the Apostle.
30. Seventh Sunday after Trinity.

AUGUST.

6. Eighth Sunday after Trinity.
13. Ninth Sunday after Trinity.
20. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Eleventh Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. First Sunday after Trinity, June 18, confirmed 11 in St. James's Church.

Second Sunday after Trinity, June 25th, in St. Paul's Chapel, admitted Jacob De La Montagnie Moore to the holy order of Deacons. Morning Prayer was read, and the candidate presented, by the Rev. William Berrian, D. D., Rector of Trinity Church, and the Sermon preached by the Bishop.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Thursday, July 6, Islip, *Suffolk county*, Consecration A. M., Confirmation P. M.

Fourth Sunday after Trinity, July 9, Tompkinsville, *Richmond county.* Friday and Saturday, 14 and 15, St. Ann's Hall, Flushing, *Queens county.*

Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, 18, St. Paul's College, College Point. 19, 20, Astoria Female Institute, Astoria.

Seventh Sunday after Trinity, July 30, Kingston, *Ulster County.*

Eighth Sunday after Trinity, August 6, Norfolk, *St. Lawrence County.* Friday, 11, *Hudson.* 12, Athens, *Greene County.*

Ninth Sunday after Trinity, August 13, Catskill. Tuesday, 15, Clermont, *Columbia County.* 16, Redhook, *Dutchess County.* 17, Ulster, *Ulster County.* 18, Hyde Park, *Dutchess County.* 19, Esopus, *Ulster County.*

Tenth Sunday after Trinity, August 20, St. Paul's Church, Poughkeepsie, *Dutchess County.* 21, Wappinger's Creek. 22, Marlborough, *Ulster County.* St. Bartholomew the Apostle, Thursday, 24, Patterson, *Putnam County*, Ordination A. M., Confirmation P. M. Saturday, 26, Fishkill, *Dutchess County.*

Eleventh Sunday after Trinity, August 27, A. M., Fishkill Landing, 4 P. M., Newburgh, *Orange County.* Tuesday, 29, Monticello, *Sullivan County.* Thursday, 31, Walden, *Orange County*, Ordination A. M., Confirmation P. M. September 1, Goshen.

Twelfth Sunday after Trinity, September 3, A. M. Cold Spring, *Putnam County*, 4 P. M. Phillipstown. Tuesday, 5, Peekskill, *Westchester County.* Thursday, 7, Sing Sing. 8, Tarrytown. 9, Greenburgh.

Thirteenth Sunday after Trinity, September 10, A. M. [illegible]

Fourteenth Sunday after Trinity, September 17, Flatbush, *Kings county.*

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York.*

Where ordinations or institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

NOTICES.

WESTERN NEW YORK.

The Annual Convention of the Protestant Episcopal Church in the Diocese of Western New York, will meet in St. Peter's Church, Auburn, on Wednesday, the 16th day of August next, at 10 o'clock, A. M.

By order of the Bishop,

July 1, 1843. P. A. Proal, Secretary.

MISSION CHURCH OF ST. MATTHEW.

The Regular Quarterly Sermon in aid of this church, will be preached in the Church of the Ascension, corner of Tenth Street and Fifth Avenue, on Sunday evening next, July the 2d, by the Right Rev. Bishop Eastburn. Service to commence at 8 o'clock.

Episcopalians in general, and the friends of City Missions in particular, are respectfully invited to attend.

New York, July 1, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M. Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. Williamson,

July 1, 1843. 35 Murray street.

ST. SIMON'S CHURCH.

German Protestant Episcopal Congregation.

Divine service in the German language will be celebrated in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at half past 7 o'clock. Sermons by the Rev. Adolph Frost.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

New York, July 1, 1843.

☞ The Large Chapel of the New York University is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on Unfulfilled Prophecy. Subject, next Sunday evening, *The Roman Hierarchy, Papal, and Papistico-Infidel, as Supported by its Ecclesiastico-Regal, and its Democratico-Despotic Powers.*

N. B. To be accompanied by Illustrations.

Episcopalians generally, are respectfully invited to attend. July 1, 1843.

ACKNOWLEDGMENTS.

ST. SIMON'S CHURCH.

The Treasurer of the German Episcopal Sunday School Association gratefully acknowledges the receipt of the following sums:

By Mr Cook—from Rev Dr Taylor, $5; S Livingston, Esq, $3; cash, $2; cash, $1. Total, $11.

John A. Van Blarcom, Treasurer,

July 1, 1843. 290 Pearl street.

Donations for this object will be thankfully received, and may be left with Mr James A Sparks, at the office of the Churchman, 109 Nassau-street; Mr A Banning, 970 Greenwich street; Mr T Cook, jr, 108 Essex street; or with the Treasurer.

SECOND FRENCH CONGREGATION.

The treasurer of the Second French Congregation thankfully acknowledges the receipt of the following sums:

From the congregation, on Sunday evening last, $18 53; from Dr W A Hunter, who could not attend the meeting, $5; Rev C Clapp, $5.

He also acknowledges the receipt of a Book of Common Prayer, for the desk, from Messrs. Swords & Stanford. L. Pillivuyt.

New York, June 29, 1843.

BEAVEN'S HELP TO CATECHISING.

The General Protestant Episcopal Sunday School Union is about to republish, under the joint revision of the Author and its Executive Committee—A Help to Catechising. By the Rev. James Beaven, D. D. This little work will be found an exceeding valuable auxiliary in the matter of parental and Sunday school instruction. The copy used will be the *Second* London Edition, containing important additions to the first. The type adopted will be clear and the form substantial.

Church Depository, 20 John street,

New York, June 28, 1843.

July 1—tf

THIS DAY PUBLISHED,

BEAVAN'S HELP TO CATECHISING, arranged, enlarged, and adapted to the use of the Protestant Episcopal Church in the United States, by Rev. Henry Anthon, D. D.

This little volume is designed as the first of a series illustrating the doctrines and discipline of the Protestant Episcopal Church, and will be followed by Catechisms on the Morning and Evening Service. The series will be under the editorial charge of Dr. Anthon. Price, single copies, 6¼ cents; 50 copies, $2 50; 100 copies, $4.

N. B. Any of the clergy, or heads of Sunday schools of the Episcopal Church, may receive a copy of the work *gratis* for examination, by addressing the publishers free of postage. Postmasters are authorized by law to make such requests, *free of expense.*

D. APPLETON & CO.

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GEO. S. APPLETON,

July 1—2t. Philadelphia.

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The whole charge for tuition, board, washing, and bedding, will be $200 per annum.

The advertiser refers for information in regard to his family and his own qualifications, to Right Rev. B. T. Onderdonk, New York; Rev. E. M. Johnson, and Rev. Kingston Goddard, Brooklyn. July 1—3t$

CROSWELL'S PRAYERS.

A MANUAL OF FAMILY PRAYER; adapted to the Various Seasons of the Ecclesiastical Year; with Prayers and Thanksgivings for special occasions. By Rev. Harry Croswell, D. D., Rector of the Parish of Trinity Church, New Haven. Just received and for sale at the

Churchman's Bookstore, 109 Nassau street.

July 1. J. A. SPARKS.

PUSEY ON BAPTISM,

BEING Part I. of Vol. II. of the Tracts for the Times. For sale separate, by

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July 1.

ATHANASION, (*Second Edition,*) with Notes and Corrections. Also, Miscellaneous Poems. By the author of "Christian Ballads," &c. For sale by

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Members of the Church will be preferred.

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June 24.

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June 17—3t$

IMPORTANT EPISCOPAL WORKS,

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PAROCHIAL SERMONS. By John Henry Newman, B. D., Fellow of Oriel College, Oxford. The six volumes of London edition, printed in two handsome octavo volumes of upwards of 600 pages each. $5.

*** The Sermons of Mr. Newman are pronounced by several of our bishops and clergy, to be superior to all others of modern times.

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(*List to be Continued.*)

NEARLY READY,

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A Kempis.—Of the Imitation of Christ. Four Books, by Thomas a Kempis. First complete American edition. 1 vol. 16mo. July 24.

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HAS in press and will shortly publish, Two Sermons, by the Rev. Dr. Jarvis:—The first on prophecy in general, the second in reference to the Doctrine of the Second Advent.

In pursuing this subject, Dr. Jarvis has been led to compile several original chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of scriptural chronology, the publication of which will form a valuable contribution to ecclesiastical literature.

June 17.

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Benjamin T. Onderdonk,

Bishop of the Diocese of New York.

New York, June 14, 1841.

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☞ J. A. S. would refer to the Rt. Rev. the Bishop of New York; the Rt. Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Dr. Seabury, New York; C. N. S. Rowland and Cornelius Oakley, Esqrs., New York; Rev. Dr. Chase, Bellows Falls, and Rev. Wm Henry Hoit, St. Albans, Vt.; Rev. M. P. Parks, Chaplain to the U. S. Military Academy, West Point, N.Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singeltary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Ga. July 1.

TRACTS FOR THE PEOPLE, No. 6.

THE HERESY OF THE BAPTISTS.

JUST received and for sale by

J. A. SPARKS,

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May 20.

ADDRESS

Delivered at the Opening of the Irish College of St. Columba, Stackallen.

BY W. SEWELL, OF EXETER COLLEGE.

After some preliminary remarks, Mr. Sewell proceeded as follows:

Those who designed this work were, in the first place, most painfully impressed as Irishmen and as Christians, with the state of this country. They compared the manifold gifts which nature has showered upon it, gifts of soil, gifts of climate, gifts of high intellect, and warm affections, with its impoverished, distracted, and tumultuous condition. And when they remembered the period in its history, when the light of divine truth, and of deep learning, was preserved alive upon these shores, amidst a thick surrounding darkness, and broke forth from hence to enlighten Europe, they felt that such a melancholy contrast could only be explained by some fatal ignorance or grievous criminality on the part of its governors—meaning by its governors, all those who, whether in the Legislature, or the Church, or the Magistracy, or as masters of the soil, are responsible to Almighty God for the well-being of a people. They deemed it the first duty of the British Empire to wipe out this blot upon its fame; and to endeavor, by every means in its power, to restore Ireland to that state for which Providence would appear to have designed her. They thought that no unexplored region, no savage hordes, not even the offshoots and colonies of Great Britain, melancholy as their condition may be, cried out so imperatively upon Christian benevolence, "to come over and help them," as Ireland, an integral and vital part of the central Empire. While the fountain head was left turbid and trodden down by every passing foot, they thought it idle to waste labor in filtering, at a distance, the tainted streams of population which are issuing from it daily over whole continents. When they witnessed the fearful outbreaks, which so recently have alarmed the most hardened economists, in the manufacturing districts in England, they remembered that perhaps one third or more of that dense and fermenting mass of misery and vice had poured itself there from Ireland. When they turned to the increasing pauperism, the diminished wages, and comforts, and virtues of the English agricultural laborers, they recognized in a great measure the effects of an immigration of mendicancy from Ireland. When they turned to the Church, to which only we can look for the salvation of the country, they saw every blow that palsied its energies first struck in Ireland; there its Episcopacy mutilated; there its revenues alienated; there its deadliest enemies encouraged; there its cathedral and parochial systems curtailed instead of enlarged; there the very fountain heads of life and truth poisoned in the wells of education. If there had been no Ireland, on which, with some show of necessity, such acts could have been attempted, they never would have been dared in England. When, as the cause and consequence of such acts, they saw the legislature paralyzed, and impotent either to proclaim truth, or to spread the Gospel, or to educate the poor, or to assert its highest functions as a minister of God—compelled to deny its own membership with Christ's Catholic Church, if not its own Christianity, and to propose as a compromise for peace, measures which can only encourage heresy and schism and unbelief; instead of imputing such acts as crimes to individuals, they recognized in them the stern necessity, under which every hand that attempts the representative government of this Empire, must be chained down, so long as a foreign communion is master of the population of Ireland. And when they looked abroad upon the whole earth, and saw what Englahd might become to it—what Providence by its innumerable bounties, has called on her to become—as the bearer of God's message to the heathen, and the swayer of the destinies of nations; and instead of light and truth issuing from her, as from a sanctuary of the Gospel, when they beheld discord and dissension, false prophets and teachers of error, so that the very thought of our possessing religion is scoffed at by the heathen—once more Ireland rose before them as the strong hand and arm, which an intrusive spiritual power is now wielding over the forces of the Empire to strike it dumb, to palsy its movements, to effect its dismemberment, and to blot out its existence as a nation. On every side, Ireland met their view. It is the black and yet the brightest spot in all the prospect; the Achilles' heel of the British Empire; the point most vulnerable by an enemy; and yet the seat and centre of its greatest power, full of hope and strength to carry us on in the race of a noble and holy ambition, if its wounds could once be healed. And, therefore, not in that vague quixotic restlessness, which spends itself in dreams of distant benevolence, but as confining their labors humbly and modestly to the spot nearest to themselves, to their own duties, and their own homes, they resolved to devote all which they could devote, to the cause of Ireland.

And in selecting the foundation of this College, as the first great work to be accomplished, I do assure you, they did not act hastily or thoughtlessly. It was after making a circuit of nearly the whole of Ireland, crossing it again and again, personally examining the various districts where the peasantry are now beginning to listen with joy to the ministration of our Church, (rather, I should say, of their own old native Church,) in their own old native tongue, that the idea of this Institution was framed by them. It was at Kingscourt in this neighborhood, that, as an Englishman, I myself was first amazed by the power of the Irish language; at Achill, that Lord Adare first announced his intention of founding it; at Ventry, that it first took a definite shape; at Kilgarvan and Abbeyfeale, and Cape Clear, well known centres of the operations of the Irish Society, that we carried on personal inquiries on the subject, circulating our queries among the clergy from whom we could hope to obtain assistance, and consulting not only persons most experienced on the subject, but the old history of the country, and the documents of various religious societies, to which access was kindly afforded, and from which a large volume of extracts has been made, full of the most curious and valuable information on the present spiritual state of Ireland. I mention these things, Mr. Warden, that those who have thrown themselves with so much trustfulness as yourself, into the execution of this great work, may feel more confidence in at least the thoughtfulness and earnestness of those with whom you have resolved to act. And it is the best reply to be made to a rumor industriously circulated, that our object has been, not to cultivate in a future clergy the Irish language, but to train them up generally in a new system of education. In the name of my brother governors, I beg to give to this rumor a most peremptory contradiction. We do hope that this College will be available for much other good; for inculcating God's holy truth, and encourging attachment to his holy Church, in addition to its paramount object of enabling the Gospel to be preached in the Irish language. But if, my Lord, the President of our Body were now conveying to you our most earnest and solemn injunctions, they would be, I well know, to place this object constantly before your eyes, to allow nothing else to interfere with it; and though it would be idle to insist that every member of the College should be compelled to learn, what in some cases might interfere with their necessary studies, or be useless to them in their particular professions, to insist upon it, at least in all the scholars on the Foundation, and to encourage it by every means in your power, in all whose position, either as landlords or as clergy, will hereafter bring them into contact with the peasantry of their country.

Although the sons of English gentlemen will probably partake in the advantages of our education, yet this College is a College for Ireland; not only the language of Ireland, but every thing which can bind its rising generation to its interests, its soil, its ancient recollections, its future hopes of peace and good, must be here brought round them, and impressed upon their hearts. It will not vulgarize the tongue of an Irish gentleman, to teach it the old language of his native country. It will not detach minds from England by attaching them to Ireland, if they are united in one Church. We have the highest authority of experience, to assert that to bring the people into the bosom of the one Church of England, by means of the language of Ireland, is the most effectual means of binding them to England in loyalty and affection, and ultimately of diffusing the English language over the whole population. So it has been found in Scotland. And the more we can gather round this country the concentrated affections and energies of all classes of its people, as members of one Church; the more that the Irish gentlemen and the Irish peasantry are devoted to Ireland, and proud of being her sons, the happier it will be for England.

And here, before I pass on, it is necessary to make one observation. It has been said that the object of this College is proselytism, and that proselytism is but another name for throwing fresh firebrands of religious discord among an inflammable population. In one sense of the word, I trust that no idle hope of conciliating opponents, or of obtaining a valueless support, will ever induce us to shrink from acknowledging this charge to be true. Our object is proselytism. It is our first thought, our daily prayer, the hope which has animated us in our past labors, the greatest reward which the Almighty could bestow on them, to see this nation brought once more by His Holy Word into one flock, and under one Shepherd. It is to aid in recalling this nation from darkness to light, from falsehood to truth, from a foreign communion to the bosom of their own ancient Church; from schism and dissension to the true faith; from sedition, and malignity, and bloodshed, to that loyalty and mutual affection for which nature has formed their hearts; it is to aid in this blessed work that the clergy require the knowledge of that tongue, which acts like a charm upon this people, in winning their affections, and dispelling their prejudices. God forbid that in daring to undertake a work of religious education, we should succumb to that maxim of infidelity, that "no man is his brother's keeper," or bound to interfere with his religion; that we should be so ignorant as to deem it possible for peace to be preserved without truth, or truth without unity in the Church, or unity without proselytism. God forbid that, as Christians, we should repudiate the last solemn injunction of our Lord, to go and preach the Gospel unto all nations—that is, to make proselytism the very badge of our Christianity.

But there is another sense of the word proselytism, in which it is as far from our object as irreconcileable with our principles. If it means that the members of this College, and those educated under them, are to commence aggressive controversies, and to intrude upon the functions of the parochial clergy, unsettling the minds of the peasantry, and withdrawing them from their present communion, by the artifices too commonly exhibited in religious rivalry—then, Mr. Warden, you are well aware that no such thought can be admitted. To the bishops and parochial clergy the souls of this people are entrusted, and none can have any right to interfere with their province, or to assume their duties. The first great breach which Rome made in the Apostolical Polity, and thus in the Apostolical doctrines of the Church, was by trespassing on the functions of the regular ministry of Christ, and substituting self-created societies, and irregular missionary efforts, for a parochial system controlled by bishops, and for the ordinary ministrations of the clergy. And perhaps no greater curse can fall upon a Church than to create within it, for religious objects, any machinery, however weak at first, which may ultimately escape from the control of the Church, supersede its office, and originate a schism. That this sin may never be committed by us is our daily prayer. Your duties will lie strictly within these walls. Your missionary efforts will be confined to preparing and arming for that conflict, in which the Church must ever be in Ireland, those whom the Church may hereafter send out as parochial clergy, or who, whether rich or poor, as masters or as servants, may, by their position in society, be able to exercise a salutary influence on the minds of their countrymen, by exhibiting in their own lives the order and belief of our Church, and taking such a part in the spiritual improvement of their brethren as the Church may choose to commit to them. It is by such a spectacle—by living, not by arguing, that the conversion of our countrymen is to be wrought. Hereafter, indeed, we do hope to place you in the midst of property of your own, and to unite in your hands the regular parochial charge of it, with the interest of a landed proprietor; that the great experiment may be made of bringing to bear on the condition of this country, the united influences of a holy clergy and of religious landlords—the only combination of powers by which it can be rescued from its present evils. But until our funds enable us to accomplish this great object, your sphere of action must be limited. And the earnest injunctions of the governors of the College must be laid upon all its members, that they abstain from trespassing in the slightest point on the duties of the parish in which it is now placed; giving their alms through the recommendation of its minister; not admitting even your day-laborers to partake in the instruction which you will give to your own domestics, without a recommendation from him; assisting, it may be, but only by his direction, in his schools, or in visiting his people; and not allowing our own daily service, which his lordship, the bishop of the diocese, has promised to sanction, to prevent such an attendance at the parish church as may evidence the grand principle of respecting strictly the parochial order and regular polity of the Church. At present, such warnings may appear needless; but it is in little acts, that great principles are best evidenced, and great habits formed.

But this, Mr. Warden, has been a digression. I was about to say, that the Founders of this College, in framing their plan, did not confine their view to the Irish language. They looked still farther.

As soon as they saw the necessity of establishing a place of education for one object, they resolved to undertake the work on a scale and upon principles which would render it worthy the devotion of their lives, and an offering available to the service of the great Head of the Church, even when the Irish language should become extinct.

Few wants are more felt in Ireland than that of great Institutions, similar to the ancient public schools of England—institutions consecrated by their connexion with the Church, and with antiquity; venerable for their own dignity and influence; closely associated with all the higher ranks of society, and capable of infusing into the young that spirit of reverence and self-respect, which forms one of the most essential elements in education. The influence of such Institutions upon the tone and temper of mind in the higher classes of Englishmen, is very remarkable; and, with all their defects, we owe to them, perhaps at this time, much that remains of the most valuable parts of the national character.

And the offering which it was proposed to make to the Church of Ireland, and, through it, to the whole country, was that of a great Public School,—Collegiate, not merely as a preparation for the University, but as placed under a Collegiate body; and combining, as far as possible, all the advantages of the public Schools of England, with less expense, and greater facilities of access to the gentlemen and clergy of Ireland.

In one point, we resolved to depart from the plan of these old Institutions; and to place the office of instruction in the hands of the Fellows, distributing among them its different parts, and increasing their number with the number of pupils, so as neither to make their task a drudgery, nor to leave the boys without constant parental superintendence.

We thought that no spectacle would be more likely to train up children in the nurture and admonition of the Lord, than the presence of a body of religious men, living in a community under discipline in brotherly love to each other, and in willing subordination to their Head, upon a system such as was contemplated in the Colleges of our Universities; devoting themselves to education, not as a mean or mercenary trade, but as a great and holy work, worthy the sacrifice of a whole life of the highest talent, and of the deepest learning, watching over their charge as over the little ones of Christ; and whether as a work of love, or as a penitential offering, rejoicing in the privilege of feeding the lambs of His flock. And looking to the state of Christ's Church, throughout the world, we could conceive no charge more full of interest to a religious mind, especially to those who understand the condition of Ireland, and are affectionately attached to it, than the minds and hearts of those, who, as soon as they enter into life, will be placed as Irish clergymen or Irish landlords, in the very front of that battle of the Church against its enemies, which is thickening round us as the last days seem approaching.

That they might understand the education of gentlemen, it was an essential condition that they should themselves be gentlemen; that they might inspire their charge with those habits of manly modesty, of courtesy and refined taste; of self-command and self-sacrifice, and of elevated sentiment, which constitute the character of a gentleman; and, form the most congenial soil for the growth of a still higher spirit, the Spirit of the Gospel.

We desired (and rather than fail in this object, we would beg through the towns of England) to surround those who should devote them selves to such a work, not with luxury or emoluments,—far from it,—but with such outward circumstances as may impress the minds of the young with the real dignity of their position, and the respect due to their character. It is through the eye that the young are educated, far more than through the ear. And reverence to their teachers, under God, is the first lesson which they must learn. And though, as yet, we cannot place you in a building of the character and magnitude which we hope ultimately to raise, nor create an atmosphere of antiquity, from the immediate associations of this spot, yet we may bring round it such decent refinements in habits of life, such a sober solemnity in the service of God, such little forms and ceremonials in daily customs, as have been made familiar by long usage, in other similar bodies; and such a connexion with the first ranks of society in this country, as may daily remind the young, that they are living under the shadow of a great Institution, and may divest it of the rawness and poverty of newness so destructive to the solemnizing influences required by a religious education. Among other things, the splendid munificence of the Lord Primate has enabled us at once to lay the foundation of a valuable library for your use, which will bear his name, and perpetuate the memory of a Prelate, without whose protection and control the College could never have been founded; and we cannot doubt that other benefactors will arise to contribute to this most important provision for your work. Other friends, whose wishes accord with our own, have made gifts to the College, which assist our general object. And that which we value especially, one hand in particular, which refuses to be known, has already dedicated for it a portion of an intended Service of Plate for the Holy Communion, which, by its surpassing beauty and magnificence, will express even in such a temporary chapel, as we shall be compelled to use at present, our desire that the first central point of our whole system should be laid in the love and fear of God, in His worship in His Holy Temple, and in hearing and receiving His Holy Word through the preaching of His Church, and the ministration of His Sacraments.

You yourself, Mr. Warden, and your brother Fellows, have anticipated our wishes, in desiring that such thoughts should in no way interfere with that simplicity of life, that self-denial, and those hardy habits, which, to be encouraged in the young, must be exhibited in their teachers. You have thought that you could not better commence the work of education, than by cutting off luxuries from your own table; sharing with your charge in common meals in a common hall; confining your remuneration to the supply of necessary wants; restricting yourselves in personal indulgences; placing yourselves under a system of subordination and laws, and exhibiting a willing obedience to the commands of the Church, praying when she bids us pray, fasting when she bids us fast, and rejoicing when she bids us rejoice. In all this, you have more than realized our first and most anxious wishes. We are not afraid lest such acts of obvious duty should be confounded by good men, even in this country, and in these days, so open to misrepresentation, with errors which we all alike should join in reprobating: and others we cannot seek to conciliate by a compromise, or abandonment of principle. It is as sons of the Church of England and Ireland, —loving it, honoring it, and desiring most heartily to serve it, that we have undertaken this work. As her sons, we intend, under the blessing of God, and the control of her bishops, to carry it on. In her spirit and her laws we propose to educate those who are entrusted to us, fully, fairly, and unshrinkingly—praying God to have mercy, and to forgive those, who by thoughtless rumors, or unkind jealousies, are scattering dissension and alarm throughout the land; and beseeching Him also to preserve us from either giving needless cause of offence to our weaker brethren, or through any fear of man, from abandoning the way of His commandments. But the fittest way to prove that we are not acting in imitation of a foreign Communion, is rigidly to obey our own; and the most effectual power to guard minds from the fascination of a false Church, is to exhibit the full picture of the true.

And in framing our system of education as for a School of the Church, it has been a great gratification to the governors to be assured of your hearty concurrence in their fundamental principles.

Whether your authority over your charge is derived from their parents, or from the Church, we know that you will teach them to recognize it alike as of Divine origin; and to reverence, and love, and obey their God, by dutiful and willing submission to his appointed ministers.

You will raise up their eyes especially to their own venerable Church; exhibiting to them your whole system as its handmaid, under the spiritual control of its bishops, and keeping before them constantly Episcopal authority as the great bond of its unity.

You will accustom them to regard the public worship of God not as a school discipline, but as a blessed privilege from which it is a punishment to be excluded—preserving in them reverence for the house of God; instructing them in choral music, that they may all take a part in the service; catechizing them every day carefully in the Scriptures; requiring them to commit to memory large portions of them, the Psalms especially, and, where it can be, in the Irish language; enforcing the regular performance of their private devotions; watching over them most carefully in those moments when they are most likely to be tempted to wrong; and educating them, in one word, as baptized members of Christ's body, and heirs of the kingdom of heaven.

Next to this, we have attached the greatest importance to the right cultivation of their minds, by classical literature, and mathematics, preserving them at the same time from those contaminations to which they would be exposed by a promiscuous acquaintance with heathen writers. It will be easy to convey to them a variety of useful information on other sciences and subjects in their leisure moments. But the basis of their instruction must be laid in sound scholarship, and an accurate knowledge of the Greek and Latin languages. Experience has shown that no substitute can be found for these in opening and exercising the mind. And any present neglect into which they have fallen, must only make us more firm in cultivating their study.

We know also, Mr. Warden, that your own affectionate and parental disposition will interest you in a most important part of their education—their amusements: that you will encourage all hardy and manly sports, and communicate with us, that we may provide for them, as we shall do unsparingly, every thing which may feed, and improve, and invigorate their minds, in their relaxations, as well as in their severer duties; remembering that the minds of the young are tender, and incapable of continued exercise, and receive far deeper impressions for good or for evil, in their amusements, than in their labors.

The peacefulness and retirement of this place will enable you to allow them much freedom, without the risk of those temptations to which a populous neighborhood is subject. And such a freedom, with a system of self-government among the boys, administered in a general spirit of high-toned feeling, and in accordance with a little code of laws of their own establishment, is one of the chief features in the great public schools of England, which make them such an admirable field for the formation of character, by the early practice, both of command and obedience; and this we must study to imitate.

And while they are taught that the first duty of those who are placed in elevated positions in society, is to sacrifice themselves for the good of others, and to make themselves independent of luxuries and indulgences, they must also be strictly habituated to those decencies and courtesies, and even refinements of life, which tend to maintain the character of gentlemen.

We trust also, that they will be here taught, not only to love and be proud of their country, by being instructed in the brightest periods of its ancient history; and interested in the numerous antiquities which surround this spot; but to love and be proud of the place of their education; and to return to it, and to yourselves, in after life, with the same affection and respect, which bind together those who have been educated in the old institutions of England. "The child is father of the man," and it is a dreary and deadening thought, when the child cannot look back to the parent with gratitude or honor—when the maturity of our life is severed from our youth, and bears with it no soothing recollections of greatness, happiness, and goodness, in the influences under which it was first reared.

And it was, among other considerations, to ensure such an object of salutary influence, and permanent attachment, that we desired to make this Institution a College. We knew that in this form, its working would not depend upon any individual; that it could be handed down unaffected by the lapse of generations; that the young would thus see the image of that Divine power, under which they are to live, more clearly exhibited, than in any single head—that the defects of one instructor, would be supplied by the excellencies of another—and that a division of labor would prevent the evils of drudgery, and provide more adequately for the whole field of education. And we thought also of yourselves —that you would be supported and encouraged by mutual assistance, elevated by your social position, more deeply interested in a work which promised permanence beyond your own life, and influence of good, far beyond the reach of any single hand. We knew that we could thus offer you advantages, and surround you with healthy excitement to an honorable ambition, without rousing either covetousness or selfishness; that to live together, you must live under rule, and that to live under rule, is to live happily and well—and that whether you taught or studied, or ate or drank, or labored or rested, or fasted or prayed, you would in each act draw natural strength and health, and still more supernatural grace, from doing it together, as children of one Father, and members of one holy communion.

This was the old practice of the Church, to which we owe so much of the good that still remains to us, and which committed every great and holy work, not to individuals, but to bodies; and not to shifting self-constituted bodies, but to organized and permanent corporations, as to families living under one roof, under one parental rule. And we set before us the words of our Blessed Lord, "Where two or three [Matt. xviii. 20] are gathered together in my name, there am I in the midst of them;" "And if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them, of my Father which is in heaven." "Two and two" He sent out His disciples. "All with one accord, in one place," were the apostles when He breathed on them His Holy Spirit. And the first visible exhibition of His Church was made by believers that "were together, and had all things in common."

And to your community of labor, and to your united prayers in His name, and in His Spirit we now commit this work.

(To be concluded next week.)

THE ORGAN AT ST. GEORGE'S CHAPEL, WINDSOR.

We gave an account lately of the extensive alterations and repairs which are to be effected, greatly through the munificence of her majesty, in the splendid organ in St. George's Chapel. A much greater expense than originally contemplated has just been determined to be incurred, in order to render this magnificent instrument, which cost George III. 1,000 guineas, one of the most perfect in the kingdom, by the introduction of a stop, invented by Mr. Gray, termed the keraulophon, which is presumed to be an entire substitute for reed-stops, but of a far more delicate quality than the reed itself, and not liable to get out of tune—a desideratum which has long been wanted to avoid the great precariousness, in this respect, to which reed-stops are always subject. Three additional composition pedals are also to be attached to the swell. The Alhambra ornaments, designed and to be executed by Mr. Willement, which are to be emblazoned upon the outer pipes of the instrument, are of the most chaste and magnificent character. The workmen commenced taking down the organ, which will occupy, in its completion, three months, on Monday last.—*Oxford University Herald.*

POUGHKEEPSIE COLLEGIATE SCHOOL.

A CARD.

THE undersigned, who have long been familiar with the superior advantages which the Poughkeepsie Collegiate School possessed for the education of Boys, are much gratified in being able to make known to the clergy and other of our communion, the important arrangement which Mr. Bartlett, the Principal, has recently made, for the purpose of securing to his Episcopal pupils regular and thorough instruction in the doctrines, discipline and worship of the Church.

To accomplish this result in a manner which, it is believed, will at once commend itself to the favorable regard of all Episcopal parents, the Rev. PHILIP E. MILLEDOLER, M.D., rector of St. Paul's Church in this village—the church which is much the nearest to the school—has consented to reside in the family of Mr. Bartlett, and to become the religious instructor of all the pupils, who, for that purpose, may be committed to his care. In executing the duties of his appointment, the school will be opened in the morning by Dr. Milledoler with the services of our Liturgy, and the Episcopal boys will be catechised by him regularly and openly in the church. We think, moreover, that new interest and importance will be given to this arrangement, when we add, that, previous to entering into holy orders, Dr. Milledoler was a physician in practice twelve years in the city of New York, and that he will give to the school the benefit of his medical supervision and advice.

In every point of view, therefore, and especially wherever the high character of Dr. Milledoler is known and appreciated, it cannot be doubted that his connection with this institution will increase its claims to public confidence, and in a particular manner, recommend it to the favorable notice of the Episcopal Church. It ought perhaps to be known, that from the opening of the school in 1836, to the present time, a large proportion, and as we have been informed, more than half of the pupils have been, and are the sons of Episcopal parents; and the arrangement, of which we are now speaking, is to be regarded as another evidence of the determination of Mr. Bartlett, to make the school among the very best for training up youth in the way they should go, which the country affords.

JOHN REED, D. D.,
Rector of Christ Church, Poughkeepsie, N. Y.
HOMER WHEATON,
Assistant Minister of the same Church.
JAMES EMOTT,
HUBERT VAN WAGENEN,
Wardens of the same.

PARTICULAR INFORMATION.

The year is divided into two terms of 23 weeks each, and two vacations of three weeks each. Pupils entering after the commencement, and before the middle of a quarter, are charged for the whole quarter. *It is expected that no parent or guardian will remove a pupil from the school without giving the Principal sixty days previous notice.*

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June, 1843. 3t

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The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to JOHN YOUNG, Brooklyn, will meet with prompt attention. June 25.

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